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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

TO THE FIRST BLUE-BIRD IN SPRING.

I.

Bird of the sky-dyed wing,
Thou halcyon child of song!
Sweet herald bird of Spring!
What gladness thou dost fling
O'er us again!
And thy bright strain
Echo's delicious notes prolong.

II.

I love thy gladdening lay,
Thou bright far-wandering bird!
For, in the long summer day,
When I was wont to stray,
A frolicsome boy,
All life and joy,
A thousand golden hopes it stirred.

III.

Where hast thou been, sweet one?
For sure, I know, 'twas thou,
Who, a twelve-month agone,
Each fair and sunny morn,
Didst weave thy nest;
And hatch at rest,
Here in this old vine's bough.

IV.

Away to the southern skies,
Where Spring delights to dwell;
Where suns unclouded rise,
And summer never dies,
Hast thou reposed—
Thy nest enclosed
Within some cool and peaceful dell?

V.

Or hast thou roamed o'er lands
Beneath the turning zone?
Hast flown o'er scorching sands,
Or the soft-murmuring strands
Where blue waves smile?
O'er sea girt isle,
Thou and thy loving mate alone?

VI.

Blue-bird! my wearied soul
In day-dreams followed thee,
O'er the wild billows' roll,
Longing from sin's control
Awhile to rest,
And be unblessed
From the rough storms of sorrow free.

VII.

But it would then forget
It had been born for heaven;
Nor feel one fond regret
That the bright seal once set
Should fade away;
It here would stay,
Where but the taste of joy is given.

VIII.

Then, wearied soul, press on!
Gain strength for thy long flight!
For thou must soon be gone!
And fast doth break the dawn
When thou must hie
To some far sky;
God grant it be with Christ in light!

IX.

To a far happier shore
Than that fair bird hath seen:
Where no rude billows roar;
Where toil and pain are o'er;
In endless rest
Where dwell the blest
Amid its fields of fadeless green.

X.

Come to my shady bower,
Where clustering branches twine!
Come at morn's earliest hour,
And I will own thy power!
Come, Blue-bird, come!
Still make thy home
Beneath the shadow of my vine.

Cam.

Bishop Seabury's "Invitation to Union" will be resumed in our next.

From the London Quarterly Review.

ROMISH PRIESTS IN IRELAND.

It is evident that Popery, being Christian, though a perversion of Catholic Christianity, and under the appearance of rigid inflexibility, leaving much of its practice to be modified by individual character, may assume not only a decent, and quiet, but even spiritual form, when the turbulent, avaricious, and ambitious spirit, by which it is too often possessed, is lulled for a time by circumstances. It does assume this form in the many great, and good, and holy men, who have lived within the Romish Communion, and especially in the parochial clergy of Roman Catholic countries, as, for instance, at some periods, in France; and, as was stated before, there is reason to believe that towards the end of the last century this was, to a certain degree, the case in Ireland. Priests appear to have been men of education, gentlemanly habits and associations, loyal, orderly, and benevolent. Few obstacles were offered to attendance on Protestant schools; servants were permitted to attend family prayers; acts of courtesy and kindness, and even more, were exchanged between themselves and the clergy of the Church. The Protestants subscribed largely, in fact almost built for them their chapels; and the landlord and tenants appear not to have been hostilely separated, notwithstanding the mischievous system which prevailed of middlemen. There seems to have been even some disposition to modify the papal part of the system, and to introduce something of the Gallican Liberties—the first step towards the cure of popery. An illustration of this may be found in the history of the *veto*. "In 1791," says Mr. Wyse, "the English Roman Catholics, anxious for immediate admission into the pale of the constitution, attempted to establish a Church *à la Utrecht*, independent of the Roman See, but preserving the old dogmas; and adopted as their designation the significant name of Protestant Catholic Dissenters. These opinions were embodied in an oath, which they offered to take in lieu of the oath of supremacy." Sir John Cox Hippisley seized these suggestions, and matured them into the project of a *veto*; the plan was adopted by Mr. Pitt; and in 1799 the Romish Bishops of Ireland were induced to acquiesce in it. They agreed that "a provision from government for the clergy ought to be thankfully accepted;" and the proposal "that the crown might be allowed such an interference with the appointment of bishops as might enable it to be satisfied with the loyalty of the person appointed," they allowed was "just and ought to be agreed to." In 1808, Lord Fingal, according to Mr. Wyse, "the sole delegate of the [Roman] Catholics of Ireland," and Dr. Milner, "the accredited agent of the Irish [Roman] Catholic Bishops, gave substantially (at least) their assent to the proposition of vesting a negative on the nomination of [Roman] Catholic Bishops in the crown." The whole "history of this proceeding," says Mr. Wyse, "is still involved in much obscurity." But one thing is certain, that some influence, of what kind no one pretends to explain, compelled Dr. Milner to retract his concession, roused a popular movement in Ireland to condemn the proposal, induced all but three of the bishops, originally subscribers to the resolutions of 1799, to meet in September, 1808, and condemn them formally—("whether," says Mr. Wyse, "they directed or followed the people is not quite clear," nor does it matter)—and induced them again, in 1810, to pass six formal resolutions—the direct contradictories of those which had been subscribed in 1799.

This sudden alteration of sentiment is in itself remarkable, and it might be interesting to inquire if any of the parties who were employed in rousing the popular feeling against the veto—(the well-known Dr. England for instance in Cork)—were connected either directly or indirectly with any secret influence from another quarter. It is equally remarkable, but less inexplicable, if we turn to some other changes, which had during that time taken place in the Irish priesthood. "*Maynooth*," says Mr. Wyse, "*began to be felt*:"—Maynooth, the curse of Ireland—and when will Englishmen learn that nothing but a curse can spring from an abandonment of principle? This college, which is allowed on all hands to be the seat and fountain-head of the mischief, was founded, in 1795, under "an Act for the better Education of Persons professing the Papist or Roman Catholic Religion." Its real object was to take the Romish priests out of the hands of foreign influence. Its profession was to give them a better education, as if it were possible for any religion, least of all for popery, to allow of, so-called, heretical interference with the education of its priesthood.

At its commencement, we learn from the evidence of the Rev. John Cousins, one of the first pupils, that it was conducted on Gallican principles; but the Jesuits, through the first Principal, Dr. Hussey, Dr. Troy, Father Betagh, Dr. Murray, and Mr. Kenny, soon procured access to it; and that it then by degrees passed entirely into their hands, or under their influence, can no longer be doubted.

Any one the least conversant with the nature of an Ecclesiastical establishment, must know that the directing power of it will ultimately be traced to the great schools from which the clergy are supplied; and no one can know anything of Jesuitism, and suppose that such a place as Maynooth would long escape from their intrigues. By what steps this change was effected—who Dr. Hussey was, who Mr. Kenny was—what connection exists between Maynooth and Clongowes—and what kind of books are and have been studied at Maynooth—will be well worth inquiry from the legislature. The inquiry which has been instituted before this was perfectly nugatory;—and the regular visitation of the college is, as might naturally be supposed, a farce. But just after the foundation of Maynooth and the consequent formation of a nucleus for an ecclesiastical movement, distinct from the parochial clergy, a very singular change comes over the Romish bishops. Dr. O'Connor himself, the same learned Roman Catholic clergyman to whom we have so often been indebted, traces it again to "the private consistory of Maynooth." The first indication of it is a singular expression in the Resolutions of 1799—when, as Dr. Connor states, "the Irish government made a private proposal to the trustees of Maynooth for an independent provision" for the Romish priests. One of the proposals which the bishops suggested in return was, that in the vacancy of a see, the "clergy of the diocese should—not elect according to the canonical authorized practice, but *recommend* a candidate to the prelates of the ecclesiastical province, who *elect him or any other they may think worthy*." These resolutions were "kept a profound secret;" and it seems probable that the hope of obtaining some such advantage was the inducement which operated with the bishops to recommend the *veto*. By these few words the power of nominating bishops was to be transferred into the hands of the then bishops; and the first step was taken to placing the whole parochial system under the hands of the purely Popish and Jesuit body, and eradicating the Gallican spirit, which was found to be so unfavorable for the purposes of agitation. About the same time we find the Irish bishops coming forward against the Gallican clergy in the midst of their greatest trials and the noblest conduct, and supporting the concordatum of Pius VII.. with Bonaparte. In 1804 a *public* avowal is made in Lord Redesdale's correspondence with Lord Fingal, "that the recommendation of successors to Catholic bishoprics in Ireland, is in the bishops of the province." In 1808, September 14, the Romish bishops resolve, that it is inexpedient to make any alteration in this practice. In 1809, a proposal is made through Dr. Moylan to Sir John Hippisley, that "the pope will engage that no person shall be named to any Roman Catholic vacant see in this country (Ireland) but such as shall be elected and presented by the Roman Catholic bishops," who "will engage," not to *elect* or present 'any but loyal persons." In November, 1809, an appeal was made to the pope by the Bishops of Connaught against Dr. Troy and Dr. Reily, for "supporting the last will of Dr. Dillon, [so called] Archbishop of Tuam, who bequeathed his diocese, without consulting them, to Dr. Kelly." In 1810, the bishops pass another resolution, that "the recommendation of us bishops when concurring had been progressively advancing in weight and authority with the Roman See;" and they recognise this new practice of confining the election of bishops to themselves, as "being in progress to become a part of the ecclesiastical system; they add, that the choice of bishops "*thus effectively originated* and *was circumscribed* by them, so far as at least to make it inaccessible *(except by their permission)* to foreign temporal influence."

And thus it appears that to obtain this power, taken from the lower orders of the clergy, and contrary to the canons of the Romish Church, they were first willing to admit the *veto* from the crown; and when that was inadmissible, they threw themselves on the pope, and abandoned all their Gallican and canonical principles, receiving in return the pope's full license for all their proceedings.

"The truth is," says Dr. O'Connor, "that twenty-one suffragan bishops have entered into a solemn compact with the four Archbishops of Ireland, that they, the suffragans, shall be allowed to bequeath their respective dioceses to whomsoever they please, provided the archbishops are allowed to do the same; and so Dr. Troy has bequeathed Dublin to a Mr. Murray, Dr. Dillon has bequeathed Tuam to a Mr. Kelly. Other bishops also have already elected their own successors, without the least reference to the feelings of the subordinate clergy, gentry or nobility; and this is styled canonical election. This is the boasted, this the glorious spiritual independence of the Irish Church!"

The names of Dr. Troy and Dr. Murray have been already alluded to. As connected with them, the inquirer might be recommended to ask—Who was Dr. Troy? Was he, as Dr. O'Connor says, "a Dominican friar, of the order of the Holy Inquisition, and connected with Spain?" Who was Dr. Kelly? Mr. Wyse, for one, will answer that he was the most active of political agitators—the Romish bishops of Connaught will add another character of him, which our readers may see in their Appeal against his Election. Of Dr. Murray we have heard something already. His connection with Mr. Peter Kenny, at first his assistant at Maynooth, and subsequently president of the Jesuit College at Clongowes, is not to be overlooked. And thus a clue may be obtained to the origin of this remarkable movement, the end of which naturally would be to place the priests at the mercy of the bishops, and the bishops at the disposal of the pope, or rather of that secret influence by which the pope is both supported and controlled.

Notwithstanding this act of the bishops, in 1814 a very active movement seems to have been made by the priests in several dioceses—Dublin, for instance, Ossory, Cloyne and Ross, Cork, Dromore, Meath, Clonfert, Limerick, and Derry—against this usurpation, and against the veto as *tolerated* (the word, to ears familiar with popish principles, is very significant) by the well-known letter of Quarantotti. Quarantotti was at the head of the Propaganda, and during the captivity of the pope, assumed the management of affairs, and seems to have acted cordially with the Irish bishops; as Irish bishops, on other occasions, have been found to act in maintaining a similar close correspondence with the agitating party at Rome, while the clergy and nobility kept aloof and maintained their loyalty and Gallican principles. But the release of the pope seems to have extorted a new movement from the bishops. On the 27th May, 1814, they resolved that "Quarantotti's Rescript was not mandatory," and renounced altogether any notion of a veto connected with the concession of the Relief Bill. This change was evidently produced by the restoration of the pope and the improved aspect of things. While he was in captivity, they were willing to make as good a bargain with government as possible. When he was restored to freedom, they resolved to take higher ground. The bishops also are in a great degree dependent for their incomes on the priests, and this consideration too may have had its weight.

At some subsequent period—(when, precisely, we are not able to say, and the whole proceedings of the Romish system are so hidden from sight, that, except on the authority of their own writers, it is dangerous to speak positively)—the usurped power of nominating to bishoprics seems to have reverted again from the bishops to the clergy; and these now, *we believe*, nominate three persons, of whom one is selected by the pope, and generally the first on the list.

Still, it might seem, attempts were to be made, and they were not unsuccessful, to obtain, through some other means, the command over the parochial priests, without whose cooperation even Jesuitism could hope for little. Now, during the above negotiations with the crown, was it one of the objects secretly settled at Rome, "that, whilst with one hand concessions were made to the English government, the Inquisition should be introduced into Ireland in favor of absolute vicarial authority?" or, in words more intelligible to readers not familiar with the policy of Rome, was it now resolved, as a part of that policy, to break up the parochial system of popery in Ireland: to bring the parish priests under the *absolute control* of their bishops; to place the bishops themselves under Vicars Apostolic, as "Delegates of the Pope;" so that the Romish Church in Ireland might be converted from a quiet, well-disposed, religious community, into an active, turbulent, overwhelming force, in the hands of the moving power of the Propaganda? And was this to be effected by introducing a branch of the Inquisition; such a branch as could be secretly established without attracting observation?

In 1816, Dr. O'Connor positively affirms such to be the fact. His own excommunication is a sufficient indication of something of the kind. In 1814, in a letter from a Roman Catholic priest on the subject of the election of bishops, many hints may be found of intentions to degrade the parish priests; of "unsuccessful appeals from curates who had incurred bishops' displeasure, to the meeting of bishops at Maynooth;" of their being forbidden, under pain of canonical censure, to prosecute such appeals; of a random "*ad libitum*" power of suspension; of meetings of the clergy on the veto being discouraged, whereas on the same subject in 1799 they had been recommended "*permissu superiorium*." In 1821, Mr. Morissy, a Roman Catholic priest, publishes an express declaration to the same effect;—exposing, in his own case, the existence of a secret tribunal, before which he was accused, and punished, according to the method of the Inquisition, without being confronted with witnesses, or allowed to make his defence; his real crime being, that he had come forward to maintain the laws, and reprobate the "rebellious dispositions" of a body of "*agrarian outragists*," called "Caravats." His statement is entitled "A Development of the Cruel and Dangerous Inquisitorial System of the Court of Rome in Ireland," and is well worth studying. In a work before referred to, it is distinctly proved that the Appendix to Dens, circulated under the authority of Dr. Murray, recognizes the existence of an inquisition in Ireland. Dr. Doyle acknowledges the fact that Ireland is "partly a *mission*, and partly an establishment;" a condition of things totally different from the Gallican view of the state of Ireland. With this we would couple the changes which have been made in the appointment to curacies, by which the whole body of curates are placed at the disposal of the bishop, to shift about from place to place as he chooses; the arbitrary withdrawal of faculties; the refusal to collate priests to parishes, as before—holding them, as it were, suspended, with a power of dismissal at pleasure; a plan which, it is stated in the Evidence before the Tithe Committee, had been adopted by Dr. Doyle, and which is also understood to be practised by Dr. Mac Hale, if not by other bishops. We will add another question. Were there not secret bodies, especially one called "Thrashers," who rose up about this time—when the parochial priests, as it would seem, required coercion—not, as usual, against the landlords, *but against the priests*, threatening to reduce their dues, and often venturing on violence to them:—have *they* been heard of since?

The inquirers may then proceed to ask a few more questions. Is it the present practice,* when the old priest is unwilling to agitate, to attach to him a coadjutor of a more violent character, with a greater or less amount of salary;—and to what extent does this prevail? Have these coadjutors been multiplied to the number of two, three, or even four, in one parish? How are the present priests selected? Are they drawn from respectable, independent families, or from the lowest part of the population; picked out by the priests from the cleverest boys in the parish schools, and recommended to the bishops; by the bishops placed at Maynooth, and there educated almost, if not wholly, gratuitously—that is, at the expense of *the English Protestant government?* Is the system at Maynooth, enlarged, elevated, capable of expanding the mind, and softening the heart—or the very reverse? What has been, and must be, the result of training up a body of ecclesiastics under the influence of popery in a preparatory course of education, without association with laymen? Compare the system at Carlow, and other private institutions, and at Maynooth. Is the system at Maynooth one of severe coercion by espionage, by the dread of expulsion without appeal, and without any check on the arbitrary proceedings of the governor? As the whole future prospects of the student depend on his admission to orders, is this dependence sufficient to maintain implicit obedience, with scarcely any other punishment? What is the course of their studies? Is it confined to the lowest classical authors; to tracts on science written by professors of the college, who were never heard of beyond its walls; and to a system of polemical theology, *in which Dr. Dens, even if they dare not avow it, is the standard book of reference?*

Are they trained up *in feelings of hostility to Protestants and to Englishmen*, and imbued with all the falsehoods respecting the English Church, which are subsequently found to be disseminated by them among the unhappy peasantry? Are their habits of life such as would form a body of men who might occupy that station among gentlemen, which, both for the peace and cementing of society, and for their own just influence over their flock, they ought to maintain? We are not speaking of false refinement, of luxuries, or comforts, but of those habits of general decency, of manly quietness, of a just appreciation of their own position—elevated as Christian ministers, lowly as citizens—of respect without servility, of self-confidence without arrogance, and of benevolence without weakness, which constitute the character of an English or Irish gentleman, whether of the laity or the clergy. Can, in fact, the Irish gentry admit them generally to their society—as they did admit the generation before them? Above all, what hold have the Jesuits on Maynooth? To what extent prevails the *Sodality of the Heart*, or *of the Propagation of the Faith* among them? Are habits of truth carefully inculcated there? Is Dr. Dens the rule of their morals? If not, who is?

These are questions bearing not only on the acknowledged fact that an extraordinary change has, by some instrument or another, been effected in the character of the parochial priests of Ireland—but also on the suggestion, that this instrument may perhaps be no other than what Dr. O'Connor asserts—*viz.*, the same intriguing power which is now effectually swaying the general machinery of popery. Perhaps in this place the following fact may not be without its weight.

It is well known to those who are acquainted with the history of Jesuitism, that, among other means of working on the mind and rousing it to the necessary pitch of fanaticism, the Jesuits lay much stress on the practice (invented by themselves) of *retreats*. These retreats take place annually. They continue for eight or ten days, during which the devotee is placed under a system of discipline, comprising meditation, self-examination, retirement from the world, profound silence, repeated devotional exercises: and the mind is heated and excited till it becomes a plastic and willing tool in the hands of its spiritual directors. These retreats, to which the Jesuits attach "a value inferior only to the Gospel," used to be confined to monks, friars, and a few of the most enthusiastic of the laity. But within the last few years they have, we understand, been *extended to the parochial priests*, and the management of them has been especially committed by several of the Romish bishops to the Jesuits. Not two years ago, in one of the principal monasteries in Ireland, were the whole body of priests in two dioceses received for one week, and their coadjutors for the next—and did Dr. Kenny, the head of the Jesuits, the same who has been so often alluded to before, come down for the express purpose of superintending their spiritual exercises? When it is understood that these include not only direct instruction from the superintendents, but a confession on the fifth day, extending to the whole life from the earliest infancy, and at the close a communication to the confessor of the resolutions formed during the retreat; that the books used are written by Jesuits; that the confessors are either Jesuits themselves, or persons appointed at their suggestion; and that there are reasons for supposing it possible that the confidential secresy of the confessional is not held binding upon priests in their conferences on Church matters; it will not be thought strange that the influence exercised by the Jesuits upon the pupils at Maynooth should extend over them when located in parishes; and that, even with the enormous power possessed by these parish priests, they should still feel another influence above them, checking and overruling their movements.

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* Another series of circumstances has been traced by the diligent and acute authors of the "Digest of Evidence:"—

1. In the year 1795, they say, (vol. i. p. 314,) the "Treatise on Theology" "was published for the use of the Maynooth students under the presidency of Dr. Hussey." Of this treatise it is unnecessary here to give any account.

2. In the year 1797 appeared the "Pastoral Address" of Dr. Hussey, then Roman Catholic Bishop of Waterford, suggesting the tampering with the soldiery.

3. In the years 1800 and 1804, societies of humble persons for the education of the Roman Catholic poor were instituted, and taken under the protection of the pope. The nature of the education which these societies imparted may be inferred from Mr. Dunphy's evidence (or rather his extreme unwillingness to give any evidence at all.)

4. In 1814 the Jesuit College of Clongowes was established for the instruction of the gentry; and thus the education of the Irish Roman Catholics of the higher and the poorer classes was to become subservient to the designs or wishes of the pope.

5. In 1816 tracts exciting to sedition, and containing sentiments of religious bigotry and superstition, were widely circulated; and the Rhemish Testament was published with Dr. Troy's approbation.

6. In the year 1822, Friar Hayes was permitted to preach and publish his "incentives to blood;" and when the nature and extent of the Riband Conspiracy had been fully disclosed to government, Dr. Doyle published a pastoral address, *advising* the discovered conspirators to desist from their attempts, but not *commanding* them to desist, nor threatening them with an anathema if they persevered, and concluded with wishing them, whatever their determination may be, "peace and benediction!"

7. And in 1824 the same Dr. Doyle informed the government in a published letter, that they ought not to depend on the Roman Catholic prelates or clergy; because, if a rebellion "were raging from Carrickfergus to Cape Clear, no prelate would fulminate an excommunication."

From the British Magazine.

PROTESTANTISM AND THE CHURCH DICTIONARY.

Sir,—I think all your readers must hail with a hearty welcome the appearance of such a publication as the Church Dictionary, published and edited, if I mistake not, at Leeds. It is just what Churchmen, clergy and laity, in the present day, stand in utter need of. I know of no work that has issued from the press since the present healthy revival of Church principles among us which is more seasonable, or that will prove more generally useful, than the Church Dictionary.

Having said so much, I shall not be assuming too much if I venture to hope the editor of that valuable little work will acquit me of possessing any unfriendly feelings, or indeed any other feelings towards him than those of admiration for his talents and zeal in the cause of God and of his Church, when I express my regret that he should designate the clergy of the Church of Ireland by a title which the Church herself has not thought proper to use in any of her services; rather, on the contrary, concerning which she has ever maintained what appears to be a very remarkable, if not *an advised*, silence in all her articles, documentary formularies, canons, and rubrics whatsoever.

Of course you will perceive I allude to the word *Protestant*, as it is applied to the clergy in the Church Dictionary, in the article "Church of Ireland." You well know it is a title of German growth, a soil where plants, not of the most wholesome nature, have of late too readily taken root, and thence scattered their baneful seeds far and wide through reformed Christendom.

Protestantism, I grant, is a word combining itself with many zealous and energetic associations; but we must not divest ourselves of the fact that it smatches more of Lutheran politics than Catholic truth.

Indeed, in our own country, politics have but too frequently had more to do with it than true religion has seen any just occasion for. With enlightened Churchmen, of course, it goes for no more than it is worth; but with how many in this country bears it not, even in spite of its negative properties, a positive meaning beyond what the most lax Churchman would allow?

If I am not grievously misinformed, there are parties in the north of Ireland, as well as in the same quarter of England, who bring this favorite word to bear upon Catholic truth as well as upon Romish error, and who take a *Protestant* view of prelacy as well as Popery.

I am not ignorant that able divines in our own Church have frequently made use of the term as applicable both to themselves and to the Church wherein they have been indeed burning and shining lights. I am not ignorant that there are now many in the Church who would lay down their lives to preserve this word, though it conveys no ancient truth, neither is it a part of the "faith once delivered to the saints." I am not ignorant of all that can be said in favor of the word; and of what has been said for it, I believe, by the very able and zealous editor of the work alluded to. But still I ask, why wish to retain a word by which, it is my deep impression, the English Church has lost more than she has gained? I allude not only to such things as the clergy-reserve lands in Canada, but to that which ought to be, and is, I trust, far more dearly precious to her—her Catholic truth, and her people at home.

Why delight in a word which no branch of the Catholic Church, either in the east or west, used as a feather of distinction between it and any other branch of the said Church in any of their religious differences for fifteen hundred years? Not even against the numerous heresies that infested the Church was there ever any other distinctive appellation in request, save the Church's glorious title in the creed.

Why, above all, cherish a word with so much jealous care which the Church of England herself has never thought worthy of adopting into her services; but which, on the contrary, when in convocation, though she allowed it as a distinguishing term to others of the Reformed religion, she *rejected* as regarded herself?

Surely, if the Church of Rome has unhappily erred in interrupting Catholic communion by imposing unwarrantable terms, we ought not to follow her sad example in this. We ought not to contribute to the difficulties in the way of that unity for which the great Head of the Church so solemnly and earnestly prayed, by any unnecessary act or deed that tends in the least to perpetuate the schisms now rending His body; much less ought we to do so, by guarding, with apparently more jealous fear than we do some of the articles of the Nicene faith, the retention of a word that, in reality, means nothing, and which is now only remarkable as a political war-cry, a thundering clap-trap to shake the roof of Exeter Hall, and as a common bond of union for sects, and parties, and faiths, and opinions, that have nothing else in common, except perhaps the destruction of truths which Protestantism, unhappily for itself, hath not yet seen the value of.

When the designation of the Church in the ancient creed is changed, then, I humbly submit, it will be time enough to give new terms of designation to her clergy.

Let us not, "out of tenderness to the superstition of weaker brethren," innovate, Genevate, *Germanate*, nor Scotize, by introducing modern terms for the clergy; no, no more than we should think of doing so by bringing in modern doctrines and practices into the creed and worship of the Church itself. I am, sir, with greatest respect, your obedient servant,

J. Armstrong.

Wallsend Parsonage, Northumberland.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I have perused a pamphlet entitled "Letters on the Missionary Organization of the Protestant Episcopal Church," with much satisfaction, fervently praying that it may work its just effect in the minds of those who have the power to act upon it. Most unquestionably there is a call for a reorganization of this society. It does not work well. But I took up my pen to suggest one alteration in his proposed plan, which in the main I like well. The amendment I would suggest is this: In the arrangement of the diocesan committee, he proposes, first, the Bishop, *ex officio*, President; second, number of presbyters.

Now I am fully persuaded of the absolute need of laymen upon this committee. They know better the wants and suitable supply of parishes than the clergy. They are better judges of places and circumstances. They are more accustomed to business, have more leisure, and more means to enable them to act efficiently. They need more employ of this kind. They would increase the popularity and vigor of the society. They are in general better judges of men, and their adaptedness to the work assigned them. In proof of the foregoing view, I will say, that this diocese (Connecticut) has of late, in Convention, been acting more upon this plan, and has found it advantageous. I would for these reasons either have the committee consist entirely of the Bishop and laymen, or add laymen to his committee. And *for the same reasons* I would have a greater proportion of laymen than clergymen in the Executive Committee. You may say, little things are great to little men. So they are: but wise men have learned from fools. So great is my confidence in your discernment, Mr. Editor, that you may print or burn this, as you think it deserves.

Connecticut.

For the Churchman.

Reverend and Dear Sir,—Situated as I am, in a remote part of the country, far from intercourse with my clerical brethren, it is with no ordinary pleasure that I hail the weekly arrival of your valuable paper. I read the Churchman with peculiar gratification, because I believe it to be the ablest supporter this side the Atlantic, of the system of God for the salvation of men, as exhibited in the Holy Catholic Church. Likewise, I read it with satisfaction, because I have implicit confidence in the integrity and sincerity of the editor. If he agrees with me in opinion, I like his advocacy of such opinion, because I know he will call in no unworthy aid in its behalf. If he differ with me, I am equally sure he will disdain to pervert my sentiments, or misrepresent my words. Truth is his object, and of course he will not hold before it a false mirror, which distorts its form and features.

But, Rev. Sir, it is not the design of this commuuication to panegyrize your paper, but to thank you for recently publishing in your columns Mr. Perceval's Letter to the Irish clergy. In nothing have the opponents of the Oxford Divines more shown their hostility than against "Froude's Remains." That work they consider as the complete development of the views of those distinguished writers, exhibiting Romanism in full bloom, "*non flosculos, sed jam certos atque deformatos fructus*." They triumphantly point to Froude's ominous words about "the conspiracy," and ask, What can that conspiracy mean, but to alter the doctrine or discipline of the Church of England, and make it essentially Popish? Perceval's Letter has forever set this question at rest. Mr. Perceval must be allowed to be a competent witness of the origin, nature and extent of a conspiracy, "*quorum magna pars fuit*." That combination had its rise in sympathy for the deep affliction of the Irish clergy, whose rights had been so wantonly outraged by the British Crown in the destruction of the ten bishoprics, and had for its object the defence of the Church from the aggressions of the State, and its preservation amid the attacks made upon it from all quarters, by the Romish and Dissenting schismatics, and by heretics of every degree. Surely this was a good object, and I hope that no Episcopalian will ever hereafter find fault with such a conspiracy.

Some time since, I was disposed to doubt the expediency of publishing so unreservedly Froude's hasty expressions in conversation, and fragments of his confidential letters; not that I hesitated to believe him a true son of the English Church, and as far from Romanism as I am, but I feared misapprehension. I feared many readers would fancy they discovered a deep meaning, and dark designs, which had an awful squinting towards Papal abominations:

"As learned critics sometimes view
In Homer more than Homer knew."

But since reading Perceval's Letter, I think I see a wisdom in the purpose of Froude's friends, which before escaped my attention. Neither Perceval nor the Oxford writers pretend to hold up Froude as a model for imitation, nor do they endorse, as "symbols *e cathedra*," all the expressions of his *individual* mind. They thought it more honest, more like the representations of human nature made to us in Scripture, to allow the portrait to be seen in its harsher features; and there was so much of truth, even in the seeming paradoxes, that the editors trusted to their

rousing attention, without leading readers into error. "The very faults of an individual excite attention; he loses, but his cause (if good, and the powerful-minded) gains; this is the way of things; we promote truth by a self-sacrifice." It has been said, by a powerful champion of the Oxford writers, that if this be the true account, "the editors should rather be accused of too much simplicity than of any guile." But, Rev. Sir, I think, that so far from arguing simplicity, it is profoundly philosophical.

It is the way of all reformers, to rouse attention by startling statements. Reformers always speak strongly. They deal much in antitheses, and seeming paradoxes. How many instances of this can be produced from Holy Writ! To instance but one: St. Paul, when arguing against the Judaizers, who would "pervert the gospel of CHRIST," exclaims, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be anathema." Not that an inspired apostle could contradict himself, and be yea and nay at the same time, or a sinless angel of GOD could oppose CHRIST, but he uses the strong expression to mark the importance of the doctrine he was maintaining; and he hereby shows that the Churches, to whom he had preached, were witnesses of the doctrine which he had always set forth, and that their concurrent testimony was good authority against any contradictory doctrine which might afterwards be preached, no matter whether by himself or by an angel from heaven.

Luther set himself against the Romish doctrine of the merit of works, and bent his energies to establish the doctrine of justification by faith. At that time, there is no doubt that a vast majority of the Romish divines held, without any restrictions or qualifications, the unwarrantable thesis, good works merit heaven, as bad ones deserve hell. Luther turned all his attention against the doctrine of merit, and to rouse attention was compelled to express himself strongly, and in a manner that seemed to enervate the necessity of good works. I am bold to say, there is much in his able commentary on Galatians, which his warmest admirers cannot approve. Such overcharged statements might do well enough for the emergency, to startle men's minds, but will not be imitated in more peaceful times of the Church, when we are better able to give that kind of comprehensive attention, which enables a man always to think and speak in harmony with himself. Luther sometimes "breaketh out so violently, and rappeth out his thunder-cracks and cursings" against merit-mongers, as he says the Pope does against heretics. In arguing against the merit of works, and for (I might almost say) the merit of faith, his words are evidently stronger sometimes than his meaning, so that those "fantastical and frantic spirits," the Anabaptists, not unaptly charged "the Lutherans with having a spirit of fearfulness, who dared not frankly and freely profess the truth, and go through with it." Nevertheless, the work had then, and has had since, its uses in exciting discussion, and must not go without its share of praise, although we may think now that the truth is removed from each extreme, and occupies the middle ground.

In like manner, there are in Froude's Remains, expressions which must be taken with some allowance, and yet have been subsidiary to a good end, by rousing attention. Thus, for instance, "Odious Protestantism," "I hate more and more the reformation and the Reformers." Episcopalians generally have been too much accustomed to look to the Reformers of the English Church as ultimate authority, and to suppose, when we travel back to that indeed glorious period, we come to the summit of all perfection. Episcopalians have been too much wont to say of the Reformation, "Here will I rest, for I have a delight herein," instead of ascending the stream until they reach the pure and original fountain of truth, the primitive Church. So grateful have we always been to the Reformers for freeing us from Papal thrall, that we have not been properly sensible of the defective parts of their work. Such startling words as those quoted above, awaken us to thought, and set us to inquire, "How is this?" Under the guidance of such men as the Oxford Divines, and the great Divines of the 17th century, whose views were more settled than those of the Reformers, we enter upon the history of that period, and read it with mixed sentiments of gratitude and sorrow. On the one hand, we cannot but remember the blessings which were restored to us at the Reformation, and must feel grateful, that in that troublous period there were "preserved in the Church of England the essentials of primitive doctrine, and a Liturgy so holy." On the other hand, we cannot blind ourselves to the fact, that Cranmer, and Latimer, and Ridley, were the authors of innovations which, not being absolutely necessary, were a dangerous infringement of Catholic principles. We yearn, then, after a more perfect system, and this takes us back to those pure days, when the Church was at unity in itself; when the echoes of the apostles' voices were still lingering about the holy places of Sion, and when the lines of apostolical succession, starting from the same centre, and carrying along the same traditions and doctrines, were resorted to as authority, because their consentaneousness was the best index to what the Scriptures taught as the truth of GOD.

In seeking out and exalting the ancient standard of Christianity, without undervaluing, or making needless innovations upon, the Church to which they belong, I say, then, that the Oxford Divines, and their coadjutors in this country, are doing a noble work, and I respect them for their boldness in publishing Froude's Remains. This book, though of probably short-lived existence, has fulfilled its office, and helped to produce the grand movement which is now going on in the Christian world. Men are more and more setting their faces towards the far off lights of primitive times. The Episcopalian hath this pre-eminence, that he need not stir out of the bosom of his mother Church, in order to go and "rejoice in that light;" but can take her with him; and fear not to contrast her with the primitive model. When other Christian denominations can be persuaded to compare their ecclesiastical systems with the same model, and abide by the issue, there will be some hope of a restoration of Christian unity, and all that name the name of Christ may again dwell in the same fold.

The primitive Church is, in fact, "the seat of judgment, even the seat of the house of David;" and when this truth is once universally acknowledged, then will the way to her palaces be thronged with Christian pilgrims of every sect and every name. Then will the song be heard from every mouth, "I was glad when they said unto me, we will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is a city that is at unity in itself. For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord."

I had intended to make some remarks upon Bishop McIlvaine's work upon "Oxford Divinity," and to show you that the "Romance of Gambier" is, unhappily, not confined to the preface; but as my paper is exhausted, as doubtless is also your patience, I must defer doing so to another occasion.

VERMONT.

For the Churchman.

Mr. Editor,—There is an important omission in the notices which I have seen of the various corrections in the Messrs. Raynor's late beautiful and accurate edition of the Prayer Book, of the errors of the edition which a committee of the General Convention have set forth as a standard. I refer to the grand error in the latter, depriving it of just claim to public confidence, which consists in its containing the Office of Institution in a mutilated form. The committee undertook to alter that Office without the constitutional action of the General Convention. It ought to be observed, indeed, that all the New York editions are free from this unauthorized alteration; and it is much to be regretted, that an excellent benevolent society in Philadelphia should be made the agent for circulating so incorrect a Prayer Book, and particularly that there should have been time to extend its circulation so widely before the General Convention can condemn it.

LITURGY.

For the Churchman.

TO "F. M."

Sir,—Is it not singular that in all the various strictures you have made from time to time upon the proceedings of the Foreign Committee, not one of them has been found to do any serious prejudice to the cause? In some there was "not quite strength enough in the bow" to bring the arrows to their mark; and in others, aimed with desperate effort, the unmitigated fury of the assailant, as it frequently happens, has shot far beyond the mark, and defeated his own purpose.

In your communication in the Churchman of the 24th inst., you have adopted a strain of interrogation but ill suited to your purpose. The opponents on your side of this discussion have indulged largely in *interrogatory*, though not perhaps exactly in the Socratic mode. The questions you have raised concerning the Foreign Secretary might be easily answered in your favorite way of arguing, by further interrogation. I might for instance, were I so disposed, put to you some questions concerning the Domestic Secretary, which would perhaps stagger a plain understanding to answer. But I forbear. I respect this gentleman too much to make him more conspicuous than is necessary to a discussion, in which, but for the amicable assistance of a "Layman" and yourself, he might, I apprehend, pass without invidious notice or distinction. Let me confine myself, then, as closely as possible to the point, and instead of troubling you with questions, proceed to reply to those which you have, with such singular decency, been pleased to propose. It might have been expected of you, while with pen in hand, to have said something in defence of the Domestic department, without this unseasonable and uncalled for attack upon the Foreign Secretary. But, truly, the part you *have* undertaken is as much as you are equal to.

You ask "why the Domestic Secretary has been selected for animadversion in certain recent discussions?" So far as I myself am concerned, it might be enough for me to say, that I took the matter up just where I found it. You must inquire of others why the proceedings of the Domestic Committee were selected for special comment. Finding the secretary of this department forced, *nolens volens*, into the field, I had weighty reasons for engaging in the debate. I do not feel called upon to give them publicly.

Your question concerning the labors of the Foreign Secretary I regard as a very fair one, although the terms in which you have asked, and the spirit which has prompted it, are certainly not entitled to my approval. In all I have said of the Domestic department, I have avoided personal reflections, and confined myself strictly as possible to a statement of facts. I have not sought to strengthen my cause by pointing the envenomed shaft at the character or actions of men. And it is lamentable to see one of your rank and station descend, in the conscious weakness of his cause, to propagate by the sword that which is no longer found defensible by argument. The Foreign Secretary is above suspicion—as eminent for the long tried fidelity and distinguished ability with which he discharges the duties of his office, as he is for the virtues and graces which adorn his private life. Your arrows will fall harmless at his feet—they will not be found "fixed and quivering" in the object at which they were aimed. Allow me to insinuate, in passing, that the charge of singling out the Domestic department comes with exceeding ill grace from one who has made the *Foreign*, for some time past, an object of ceaseless and unmitigated attack.

We owe it to the bounty of heaven, that the obliquity of the heart is sometimes strangely united with a confusion of mind which counteracts and baffles the most favorite and dangerous delusions. I mean no reflection on yourself, but how is it, that with all the penetration and discernment belonging to your inquiries, you have questioned the integrity of a man whom I know you value and esteem? How is it, that in the calculation of dollars and cents with which you have favored us, (and remarkable for nothing but its confusion,) you have made *postages, travelling and office expenses*, indiscriminately, a part of the personal compensation of the Secretary? You should have done him the justice to state, that his salary is *nominally* $2000, and that from this sum he pays $300 for his clerk-hire. You should have paralleled this fact with that of the Domestic Secretary's receiving $2000, together with $600 more to employ or discharge a clerk at pleasure! But a truce to comparisons. Let me proceed with your catechism:—

And do you really think that the Secretary and General Agent of the Foreign Committee has nothing to do which can justify the salary *he receives*—or do you regard his situation as so much a sinecure as to deserve no salary at all? The tone of your question renders its meaning rather equivocal: If you mean to insinuate merely, that the salary is disproportioned to the labor required, it is but an echo of the question raised by others at the outset of the discussion. But if you intend it as a slur upon the acknowledged fidelity, zeal and devotedness of this officer in the discharge of his duties, you have made a most unfortunate test of your censorial acumen.

I shall enter into no encomium on the Foreign Secretary. His deeds, his labors, and sympathies, speak for themselves; they shine in their own light, and need not the factitious embellishment of human praise. I point you to Athens, to Constantinople, to China, to Africa—and invite you to join with me in thanksgiving to the great Head of the Church, that through evil report and discouragement, suffering and tribulation, they *stand*, a cheering beacon-light, conspicuous and unmoved, to illumine the path of those whose feet will be ever "beautiful on the mountains," as they shall hereafter carry the blessed tidings of salvation to the perishing heathen. I am aware that you boldly deny that these missions enjoy any thing of the prosperity I claim for them. You may charge me with assertion without proof, and declamation without argument. Be it so. Still I have spoken advisedly in this matter; and after the most serious deliberation, I *re-affirm, in direct contradiction to you*, that GOD has indeed "*smiled*" upon these missions; and, as far as human means are to be considered instrumental, that "in point of actual capacity—of sound judgment—of sagacity and prudence—of business talent—of anxiety of mind—of arduous and high responsibility—there has been made a requisition upon the Foreign Secretary," to this end, more than can by any possibility have been required in all we have yet learned of the operations of the Domestic Committee.

In concluding this letter, let me remark, that I mean no invidious comparison with the latter department. You have called for an exposition of the official functions of the Foreign Secretary. I make no challenge of his merits. I shall speak of him, his office, and other foreign missionary stations, respectively, *as they are*; and while it shall be my part, "nothing to extenuate"—may I pray you in your estimation of my labors, to "set down nought in malice." The fear of unduly protracting this letter admonishes me to defer a full reply to your latter questions to my next communication.

I am, sir, with sentiments of respect, your obedient servant, ANOTHER LAYMAN.

To the Editor of the Churchman:

Rev. Sir,—I beg leave to inform the readers of the Churchman, that no one in any way connected with the Domestic Committee, or with the Rev. J. Dixon Carder as their Secretary, was concerned with me, or had any connection whatever, directly or indirectly—immediately or remotely—in the authorship of the articles recently in your paper under my signature. Nor am I indebted in any shape for the information detailed in them, except to my own personal observation.

If my *name* can be of service to any of the parties concerned, they have the liberty of reference to the editor of the Churchman.

I am, Rev. Sir, with sentiments of high regard, your obedient servant,

ANOTHER LAYMAN.

New York, April 26, 1841.

THE CHURCHMAN.

SATURDAY, MAY 1, 1841.

TRACTS FOR THE TIMES.

In another column will be found a brief account (taken from the British Magazine) of the action of the University of Oxford in relation to No. 90 of the Tracts for the Times, and Mr. Newman's letter to the Vice-Chancellor avowing himself as its author. We give also Mr. Newman's letter to the Bishop of Oxford, assuring him that the Tracts will be discontinued; which has come under our eye since writing the annexed remarks.

Of course we, who have not seen the Tract, can pronounce no opinion on its merits. But is there reason to think, from the description of the Tract, from the protest of the Heads of Houses, the censure of the Vice-Chancellor, and the admonition of the Bishop of Oxford, that Mr. Newman is in danger of Romanism, or likely to become its abettor? Not a whit more, we reply, than Mr. Boardman, Mr. Breckenridge, or Bishop M'Ilvaine; nor can we view the question otherwise than as showing an utter want of knowledge of the principles by which Mr. Newman's writings prove him to be governed—and of the thraldom in which the *Church* of England is kept by her union with the *State*.

The Heads of Houses have probably pointed out the most offensive feature in the Tract: and what is it? Why, that it represents the XXXIX. Articles, in certain specified points, as designed to reflect on the practical abuses of the Church of Rome, and not on her authorized teaching. Now the XXXIX Articles were set forth in the Convocation of 1562, while the Council of Trent, which promulgates all the distinctive authorized teaching of the Church of Rome, did not close its sessions till 1563: is it strange then if the XXXIX. Articles should be said not to censure the authorized teaching of the Church of Rome? But further: the authorized teaching of the Church of Rome has never been, in the eyes of enlightened Protestants, the great objection to her communion. On the contrary, they have complained, and with reason, of her systematic craft and treachery, in keeping her authorized teaching as ground to fall back upon in controversy, and yet sustaining in practice a system of corruption and abuse to which her authorized teaching, however exceptionable, affords but little support. It is thus that Roman priests (for we speak not of her laity) show their lubricity in argument. If the known corruptions of their Church—corruptions that have driven from her the most enlightened portion of Europe, and have shaken Christendom to its centre—and the infamous opinions of her divines—opinions that have extenuated and abetted every species of iniquity in Church and state—are assailed, they disclaim all, and indignantly demand to be judged by the authorized formularies of their Church: and if their opponent follows them thither, he finds a living body which, but for a mouth full of curses, would present no very frightful exterior, and which shows scarce a trace of the ligaments that bind to its back the loathsome corpse of corruption. The living body is Catholicism, the loathsome corpse is Popery.

What doctrine more productive of filthy lucre, and of fallacious hopes to the wicked, than Purgatory, as practically held in the Church of Rome? And yet what on this subject is the authorized teaching of Rome? This and nothing more: "that there is a purgatory, and that the souls [of the faithful] there detained are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar;"[*]—a doctrine not repugnant to reason, agreeable to antiquity, and believed to be countenanced in Scripture, and recognized in the Liturgy of the Church of England by many who would go to the stake sooner than abet the vile abuses and corruptions of the doctrine as practically taught in the Church of Rome. Of course we speak of the *thing*, and not the *word*; or rather we speak of the word *purgatory* in the above quotation as having the sense which the rest of the sentence affixes to it.

So the worship of the Blessed Virgin and other Saints, as practised among Romanists and set forth in their books of devotion, is impious idolatry. But do the XXXIX. Articles mean to deny that "the spirits of just men made perfect are in communion with the saints on earth; members with them of ONE BODY, of which CHRIST is the Head; that they offer to GOD their prayers for men, and that it is good and useful to pray GOD to hear their prayers for us, and to look upon us graciously through their supplications?" Because the Church of England asserts that there is but One Mediator of *Redemption*, does she deny that all the members of CHRIST's body, present or absent, in America or Asia, on earth or in heaven, may be mediators of *intercession* for one another? The authorized teaching of the Church of Rome, to be sure, goes farther than this; but that her practical corruptions have been, rather than it, the occasion of the protest of the Church of England, is what few who understand the subject will be found to deny.

[*] Council of Trent.

What more infamous traffic than the sale of Indulgences? And yet what member of a Protestant Church, nay, what teacher of a school, or father of a family, would deny that privations to be endured, or acts to be performed as tests and proofs of penitence, might be beneficially remitted when the authority that imposed them was satisfied of the penitence of the offender? Indulgences, as sanctioned by the authorized teaching of Rome, may be nothing more than the remission of canonical penances; as sustained by her corrupt practices, they have been among the most flagitious abuses.

We forbear to extend the comparison; for we have said enough, we think, to show that the authorized teaching of Rome and her practical abuses, her claim to Catholicism in theory, and her maintenance of Popery in practice, are widely different things. And here lies the slipperiness of the controversial ground; for when the Protestant assails Popery, the Romanist cuts loose from his abuses, and holds himself responsible only for his professed Catholicism: so that the assailant is in danger either of turning his weapons on himself, or of inflicting a wound on his adversary so light as scarcely to be worth the conflict. He strikes at the flexible, far-reaching, quick-darting head of Romanism, and when the blow is struck, he finds that the head which has just spit its venom and fixed its fangs in a thousand places, is snugly ensconced in the shell of its "authorized teaching."

Now so far as we understand the matter, the worst that can be said of Mr. Newman and his friends is, that they see, and are determined if they can to make others see, that men may have the truth and blessings of catholicism, without the falsehood and iniquity of popery. They would teach intelligent Romanists this in order to liberate them from the chains of the Jesuitical slavery with which they are galled, and which are as dangerous to civil freedom as they are noxious to the hopes, affections, and reason of men. They would teach Protestants this, in order to enable them to point their weapons at the proper object of human hatred and enemy of Christian truth, and so, instead of perpetrating the follies to which their suicidal madness has often impelled them, learn to avail themselves of the strength of Catholicism for the demolition and extirpation of popery.

Many of the writings of the Oxford divines, and of Mr. Newman in particular, are an illustration of one of these features: viz., a respect for Catholicism and for Rome, as far as her authorized teaching maintains it. For an illustration of the other feature, *viz.*, a hatred of popery and a fixed determination to eradicate it, if possible, from the face of the earth, as the great enemy of civil and religious freedom, we refer to the late articles which have appeared in the London Quarterly, on "Romanism in Ireland," and of which an imperfect specimen will be found on the first page of our present number. These articles are beyond a doubt from Oxford, and from the pen of one who is as little likely to be at variance with Mr. Newman, as to be in agreement with Dr. Wiseman. The three articles on Romanism in Ireland, together with the review of Carlyle's works, evidently from the same pen, are well worthy of the attention of the intelligent reader; and if they do not convince him that the Court of Rome, through the agency of a drilled and subservient priesthood, keeps up a systematic alliance with political swindlers, and uses *them* for the promotion of its wily and selfish schemes, they will at least convince him that the writer and his associates are no friends to popery.

It may turn out that the Tract in question will afford just ground of dissatisfaction to those on this side of the Atlantic, who have looked with sympathy and admiration (not without alloy) at the course which the author and his friends have pursued in Great Britain. But we have no expectation of such a result. We expect to see in the Tract nothing more than a consistent carrying out of the principles which the writers have already avowed; an honest effort to convince the intelligent members of the Church of Rome and the Church of England, that the love and maintenance of Catholicism, is entirely compatible with the hatred and renunciation of Popery.

And whether the Tract series is continued or not, these principles will prevail. A movement has been commenced almost simultaneously in Germany, in France, in Great Britain, and in America, which no power on earth can arrest. Never perhaps since the first promulgation of Christianity, has there been a time when her doctrines commanded the cordial assent and enlightened homage of the intelligent and learned, more than at present. Never has there been a time since the Reformation, when the substantial agreement of professing Christians in principles, and their shameful disseverance by dusty controversies originating in Papistical abuses and sustained in great part by Protestant extravagances, were more clearly perceived. And in proportion as intelligent minds, especially of the laity, turn their strength to the investigation of those verities in which their highest interests are essentially involved, Christendom will show more and more in its outward form the inherent and substantial unity of its faith. Where and how is the vision—for such it yet is—to be realized? The solution of this question depends on another; who will show the most enlightened solicitude, in that which will in truth be the only competition; Romanists to renounce the popery which the Mezentius of Rome has bound to their living body, or Protestants to recover the Catholicism which the Coryphæus of the Reformation well nigh tore up by the roots? The Tract No. 90, if we mistake not, will prove Mr. Newman to be still what, despite of some points in which we dissent from his views, we have hitherto taken him to be, neither a Papist nor a Protestant, but a CATHOLIC; that is, whether it be or be not the present interest of the friends of the *Established* Church of England to see it, a true and genuine representative of the Anglican Church, a true and enlightened friend of the political and religious interests of the British nation.

We have been favored with a copy of the London Sun and Leeds Mercury, of April 3d.

Mr. Newman and Dr. Hook, both seem to receive a large share of attention, and are spoken of in the papers just mentioned in a strain of coarse and vituperative invective which in this country is bestowed only on political partisans, and seldom even then to so disgraceful an extent.

Dr. Hook, it seems, while speaking earnestly in defence of the distinctive principles of the Church, at a meeting of the Christian Knowledge Society, was called to order by the chairman, the Bishop of Ripon. The eagerness with which this incident has been seized on by the radical prints, and the notes of petty triumph which it has called forth, are proof that the ascendency of Dr. Hook's talents and principles is felt.

Another circumstance is made exceedingly prominent, which, as involving a principle, and furnishing gratifying evidence that the vigor of consistent Christian principle is rapidly superseding the torpor of Erastian laxity in the Established Church, is more worthy of notice.

Some time last winter, Dr. Hook, the Vicar of Leeds, made an offer to the overseers of the workhouse, to support a chaplain in it, on condition that he should have the sole charge of the pulpit. The overseers published a resolution declining the offer, on the ground that the poor under their charge did not belong exclusively to the Church of England, but expressing the pleasure which they should receive from having the pulpit of the workhouse supplied by the Church clergy, "together with dissenting ministers of all denominations," in rotation. Hereupon the dissenting ministers of several denominations, publicly resolved that they were "ready to *continue* their services at the poor house together with any ministers of the Church of England who might be disposed to co-operate," &c. The Church clergy on the other hand passed a unanimous resolution declining to co-operate with dissenting ministers of *all* denominations.

At a subsequent meeting of the dissenting ministers, a communication was addressed to the vicar through the chairman, assuring him that although the expression "all denominations" had been used by the overseers, there was yet no wish on their own part to widen the ground which had been hitherto observed, which ground was *Protestant* and *Trinitarian*, and inviting on this ground the co-operation of the vicar and his clergy. When the declaration was submitted to the Church clergy, it was resolved "That the clergy of Leeds feel it necessary to adhere to the resolution unanimously adopted at a former meeting, by which they intended to reject a proposal which would involve a recognition of any ministers out of the Church; a resolution in which they are the more confirmed by the communication now received from certain dissenting ministers, by name, Wesleyan Methodist, Independent or Congregational, Anti-Pædo Baptist, and New Connexion Methodist; in which is recognized the necessity of drawing some line of demarcation by the exclusion on their parts of Romanists and Socinians. The clergy of Leeds feel it to be their duty to respect the line drawn for them by the Church."

Although involving precisely the same principle, this resolution was not received by the Leeds clergy with the same unanimity. To decline recognizing "the ministers of *all* denominations," it was argued, or rather said, "did not exclude the clergy from entertaining a proposal made by *some* of them."—Accordingly an amendment was moved, that "without entering on the question of what constitutes the clerical character, the clergy of Leeds are willing, at the call of the overseers, to take their share in the duties of the workhouse."

On the amendment being put, it was objected to as a concession of principle; and a division taking place, the numbers were, for Mr. Sinclair's amendment 4, and for Mr. Poole's motion 12.

The motion of Mr. Poole became, of course, the resolution of the meeting; and Dr. Hook, in conveying it to the Dissenting ministers, expresses the confident belief "that the Dissenting pastors and ministers of the four communities having themselves acted on the principle of exclusion by having excluded from co-operation with them, all ministers of religious communities which are not Protestant and Trinitarian, will be the last to complain of the clergy for having carried that principle a very little further, and for having refused to co-operate with any pastors or ministers who are not Protestant, Trinitarian, and *Episcopalian*, or in other words, who are not in the Church, and canonically or-dained."

The letter of Dr. Hook, as might be expected, has drawn forth such expressions of ire and vexation as are commonly made by men who have put themselves in a "false position."

In narrating the fact, we desire to be understood as sanctioning the principle. The application of the principle, as far as respects humane institutions supported by public charity, is another point; and one on which a sound discretion may justify a different course of conduct in different countries, and under different circumstances.

BISHOP OTEY still continues in our city; and if large and attentive audiences are a proof of interest in his mission, and a pledge of its success, his visit will not have been made in vain. On Sunday evening last we had the pleasure of hearing him at St. Paul's Chapel, and an eloquent and powerful appeal did he make; straight-forward, unartificial, vigorous, fervent, he spoke like a man whose native elements are truth and honesty, and whose soul is warmed and exalted by the grace of the Gospel of CHRIST. It is impossible, we think, that the Churchmen of this city can resist the force of the plain statements, the cogent reasoning, and the earnest appeals with which the Rt. Rev. speaker seeks to enlist their heads and hearts in the cause of his mission.

The general object which Bishop Otey has in view is to awaken in the Atlantic States a deeper interest in the Church in the southwestern section of our country. But a more specific object is to solicit funds in aid of the Columbia Female Institute, which has been established in his diocese. This institution has been in operation about five or six years, under the active supervision of the bishop himself. The expense of purchasing the site and erecting the main building was about twenty-two thousand dollars, of which sum about ten thousand dollars are still unpaid. The expense of enclosing the lot, finishing the main building, erecting out-houses and supplying the Institute with furniture, philosophical apparatus, &c., amounting to about fifteen thousand dollars, has fallen on the rector alone. And the friends of learning and the Church by whose unwearied efforts and great sacrifices—too great for their limited means—the Institution has been founded and matured, now appeal to their distant friends to relieve them, in part at least, from the debt which they have incurred, and furnish them with those further means of usefulness which are indispensable to the permanent success of their enterprise.

The rector of the Institution is a man of high standing in his profession; one who carried with him from Virginia, where he had successfully labored, a reputation which secured the respect and confidence of those among whom he went. The high hopes which were formed of him at the time have not been disappointed. The Institution has flourished under his care; it is liberally patronized from all the South Western States (in which it is the only chartered seminary of learning at all under the influence or control of the Church;) its management has secured the public confidence, and it is now exerting an extensive and important influence in moulding the characters and principles of many who, in their time, are to mould the character and principles of their future sons and daughters of the Church.

Probably no appeal has been made to the Churchmen of our city which is enforced by higher considerations or deserves from them a more prompt and liberal response, than the present. In directing his efforts mainly to the promotion of female education, Bishop Otey is most effectually consulting the future welfare of his diocese; and none who have heard him plead the cause of his mission need to be told that he is animated by the motives of a patriot as well as a Christian. The work is not one which promises in anywise to advance the temporal prosperity of those who are engaged in it. On the contrary, it involves them in losses and sacrifices, which are cheerfully endured for the future good of the Church. Why should not we be willing to share in their privations and in their hopes of reward? An appeal made in more prosperous times would be answered liberally without the necessity of self-denial: if the relief now given is less in amount and involves more of self-sacrifice, will it be less grateful in regard to the motives which prompt it, or less blessed in regard to the end which it contemplates? We hope sincerely that all who read and all who hear the appeal of this truly Christian bishop, will give cheerfully according to their ability in aid of the object which lies so near his heart, and involves so largely the best interests and prosperity of the Church.

Our attention has been called to a paragraph in the Journal of Commerce in reference to the present state of parties in the Church of England. We have no room to particularize, and can only say in general, that the article is very erroneous in its statements.

EPISCOPAL VISITATION.—The Bishop's appointments for Visitation have been altered by an appointment for *Somers*.

☞ A meeting will be held on Sunday (to-morrow) evening at half past 7 o'clock, in St. Thomas' Church, in behalf of Christian Education in the Southwest, on which occasion the Right Rev. the Bishop of Tennessee, and several of the clergy, will deliver addresses, and an opportunity be afforded to contribute to the permanent establishment of the only institute for Christian Education under the auspices of the Church in that large and important section of our country. Churchmen generally are respectfully invited to attend.

Bishop Otey is expected to preach in Grace Church in the morning, and in St. John's in the afternoon.

CHRISTIAN EXPERIENCE, *as displayed in the Life and Writings of St. Paul. By the author of Christian Retirement.* First American, from the seventh London edition. New York: published by John S. Taylor, 145 Nassau-street.

THE FLOWER OF INNOCENCE, *or, Rachel. A true narrative; with other tales, by* CHARLOTTE ELIZABETH, *author of the Flower Garden, &c.* New York: published by John S. Taylor, Brick Church Chapel, 145 Nassau-street. 1841.

THE ROCKY ISLAND, *and other Parables. By* SAMUEL WILBERFORCE, M. A., *Archdeacon of Surrey, author of Agathos, &c.* New York: Published by John S. Taylor, 145 Nassau-street.

The first of these books is not wanting either in clearness of expression or devotional spirit; but its instructions are modelled on highly Calvinistic principles.

The leading story of the second purports to be a true narrative, but has the passionate excitement of worldly fiction. The intention of the writer is unquestionably good, but the invidious praise of an uneducated and enthusiastic minister, (p. 69 and 70,) "of a small dissenting congregation in the little town, from the pulpit of whose parish church never was proclaimed the pure word of GOD," is sufficient to show that the intention is not likely to be realized to the satisfaction of Churchmen.

The third may be most warmly recommended, and hailed as a happy pledge of the good which the Church is yet to derive from a judicious use of fiction in inculcating the blessed truths of the Gospel, and bring their salutary influence to bear on the minds and conduct of the young.

At the recent annual confirmations in this city and Brooklyn, 343 persons have been confirmed.

Rev. Charles Fox, having resigned the rectorship of St. Paul's Church, Jackson, Michigan, has accepted an invitation to that of Trinity Church, Columbus, Ohio. He enters on his duties immediately; and requests all letters and papers to be directed to *him* at the latter place.

Mr. JOHN HALL, a Candidate for orders in Pennsylvania, but supposed to be now residing in this city, is requested to send his address to Bishop H. U. Onderdonk, Philadelphia.

Bishop Onderdonk has received from the Church Wardens of St. John's Church, Cohoes, Albany county, the canonical certificate of the election of the Rev. David I. Burger to the rectorship of said Church.

From the British Magazine.

OXFORD TRACTS.

The following documents have lately appeared in the newspapers:—

No. 1.

SIR,—Our attention having been called to No. 90 in the series of "Tracts for the Times," by members of the University of Oxford, of which you are the editor, the impression produced on our minds by its contents is of so painful a character, that we feel it our duty to intrude ourselves briefly on your notice. This publication is entitled, "Remarks on certain Passages in the Thirty-nine Articles;" and as these Articles are appointed by the statutes of the University to be the text-book for tutors in their theological teaching, we hope that the situations we hold in our respective colleges will secure us from the charge of presumption in thus coming forward to address you.

The tract has, in our apprehension, a highly dangerous tendency, from its suggesting that certain very important errors of the Church of Rome are not condemned by the Articles of the Church of England; for instance, that those articles do not contain any condemnation of the doctrines—

1. Of purgatory,
2. Of pardons,
3. Of the worshipping and adoration of images and relics,
4. Of the invocation of saints,
5. Of the mass,

as they are taught authoritatively by the Church of Rome; but only of certain absurd practices and opinions, which intelligent Romanists repudiate as much as we do. It is intimated, moreover, that the declaration prefixed to the Articles, so far as it has any weight at all, sanctions this mode of interpreting them, as it is one which takes them in their "literal and grammatical sense," and does not "affix any new sense" to them. The tract would thus appear to us to have a tendency to mitigate, beyond what charity requires, and to the prejudice of the pure truth of the Gospel, the very serious differences which separate the Church of Rome from our own, and to shake the confidence of the less learned members of the Church of England in the scriptural character of her formularies and teaching.

We readily admit the necessity of allowing that liberty in interpreting the formularies of our Church which has been advocated by many of its most learned bishops and other eminent divines; but this tract puts forward new and startling views as to the extent to which that liberty may be carried. For if we are right in our apprehension of the author's meaning, we are at a loss to see what security would remain, were his principles generally recognized, that the most plainly erroneous doctrines and practices of the Church of Rome might not be inculcated in the lecture-rooms of the University, and from the pulpits of our churches.

In conclusion, we venture to call your attention to the impropriety of such questions being treated in an anonymous publication, and to express an earnest hope that you may be authorized to make known the writer's name. Considering how very grave and solemn the whole subject is, we cannot help thinking that both the Church and the University are entitled to ask, that some person, besides the printer and publisher of the tract, should acknowledge himself responsible for its contents.

We are, sir, your obedient humble servants,

T. T. CHURTON, M. A., Vice-Principal and Tutor of Brasennose College.

H. B. Wilson, B. D., Fellow and Senior Tutor of St. John's College.
John Griffiths, M. A., Sub-Warden and Tutor of Wadham College.
A. C. Tait, M. A., Fellow and Senior Tutor of Baliol College.

Oxford, March 8th.

No. 2.

At a meeting of the Vice-Chancellor, Heads of Houses, and Proctors, in the Delegate's-room, March 15, 1841:

Considering that it is enjoined in the statutes of this University (tit. iii., sect. 2; tit. ix. sect. ii., § 3, sect. v., § 3) that every student shall be instructed and examined in the Thirty-nine Articles, and shall subscribe to them; considering also that a tract has recently appeared, dated from Oxford, and entitled, *Remarks on certain Passages in the Thirty-nine Articles*, being No. 90 of the *Tracts for the Times*, a series of anonymous publications, purporting to be written by members of the University, but which are in no way sanctioned by the University itself:

Resolved, that modes of interpretation such as are suggested in the said tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes.

P. Wynter, Vice-Chancellor.

No. 3.

Mr. Vice-Chancellor,—I write this respectfully to inform you that I am the author, and have the sole responsibility of the tract on which the hebdomadal Board has just now expressed an opinion, and that I have not given my name hitherto, under the belief that it was desired that I should not. I hope it will not surprise you if I say, that my opinion remains unchanged of the truth and honesty of the principle maintained in the tract, and of the necessity of putting it forth. At the same time, I am prompted by my feelings to add my deep consciousness that everything I attempt might be done in a better spirit, and in a better way; and, while I am sincerely sorry for the trouble and anxiety I have given to the members of the Board, I beg to return my thanks to them for an act which, even though founded on misapprehension, may be made as profitable to myself as it is religiously and charitably intended. I say all this with great sincerity, and am, Mr. Vice-Chancellor, your obedient servant,

John Henry Newman.

Oriel College, March 16.

From the London Times of April 2.

DISCONTINUANCE OF "THE TRACTS FOR THE TIMES."

The important communication which the above title conveys is made in a letter addressed by the Rev. Mr. Newman to the Bishop of Oxford. We cannot do better than explain the cause in the words of the author himself at the beginning of his pamphlet.

Of Mr. Newman's talents and learning, we presume, there never could be any doubt; and of his submission to his ecclesiastical superior he has now given a striking proof. As the matter will not be carried any farther by the chief parties, we shall ourselves be cautious of committing that error by anything we write. We simply copy Mr. Newman's announcement of the fact:

"My dear Lord,—It may seem strange that, on receipt of a message from your Lordship, I should proceed at once, instead of silently obeying it, to put on paper some remarks of my own on the subject of it; yet, as you kindly permit me to take such a course, with the expectation that I may thereby succeed in explaining to yourself and others my own feelings and intentions in the occurrence which has given rise to your Lordship's interference, I trust to your Lordship's indulgence to pardon me any discursiveness in my style of writing, or appearance of familiarity, or prominent introduction of myself, which may be incidental to the attempt.

"Your Lordship's message is as follows:—That your Lordship considers that the tract No. 90 in the series called the *Tracts for the Times*, is 'objectionable, and may tend to disturb the peace and tranquillity of the Church,' and that it is your Lordship's 'advice that the *Tracts for the Times* should be discontinued.'

"Your Lordship has I trust, long known quite enough of my feelings toward any such expression of your Lordship's wishes to be sure I should at once obey it, though it were ever so painful to me, or contrary to the course I should have taken if left to myself; and I do most readily and cheerfully obey you in this instance; and at the same time express my great sorrow that any writing of mine should be judged objectionable by your Lordship, and of a disturbing tendency, and my hope that in what I write in future I shall be more successful in approving myself to your Lordship.

"I have reminded your Lordship of my willingness on a former occasion to submit myself to any wishes of your Lordship, had you thought it advisable at that time to signify them. In your Lordship's Charge in 1838 an allusion was made to the *Tracts for the Times*. Some opponents of the tracts said that your Lordship treated them with undue indulgence. I will not imply that your Lordship can act otherwise than indulgently to any one, but certainly I did feel at the time, that in the midst of the kindness you showed to me personally, you were exercising an anxious vigilance over my publication, which reminded me of my responsibility to your Lordship. I wrote to the Archdeacon on the subject, submitting the tracts entirely to your Lordship's disposal. What I thought about your Charge will appear from the words I then used to him. I said, 'A bishop's lightest word *ex cathedra* is heavy. His judgment on a book cannot be light. It is a rare occurrence.' And I offered to withdraw any of the tracts over which I had control, if I were informed which were those to which your Lordship had objections. I afterward wrote to your Lordship to this effect: that I trusted I might say sincerely that I should feel a more lively pleasure in knowing that I was submitting myself to your Lordship's expressed judgment in a matter of that kind, than I could have even in the widest circulation of the volumes in question. Your Lordship did not think it necessary to proceed to such a measure, but I felt, and always have felt, that if ever you determined on it, I was bound to obey.

"Accordingly on the late occasion, directly I heard that you had expressed an unfavorable opinion of Tract 90, I again placed myself at your disposal, and now readily submit to the course on which your Lordship has finally decided in consequence of it. I am quite sure that in so doing I am not only fulfilling a duty I owe to your Lordship, but consulting for the well-being of the Church, and benefiting myself.

"And now, in proceeding to make some explanation in addition, which your Lordship desires of me, I hope I shall not say a word which will seem like introducing discussion before your Lordship. It would ill become me to be stating private views of my own, and defending them, on an occasion like this. If I allude to what has been maintained in the Tracts, it will not be at all by way of maintaining it in these pages, but in illustration of the impressions and the drift with which they have been written. I need scarcely say they are thought by many to betray a leaning toward Roman Catholic error, and a deficient appreciation of our own truth; and your Lordship wishes me to show that these apprehensions have no foundation in fact. This I propose to do, and that by extracts from what I have before now written on the subject, which, while they can be open to no suspicion of having been provided to serve an occasion, will, by being now cited, be made a second time my own."

** The pamphlet alluded to in the last paragraph of this preface contains about 50 pages.

Commercial Advertiser.

From the Charleston Gospel Messenger.

DIOCESE OF FLORIDA.

It affords us pleasure to place on our pages the following document, addressed to the President of the Standing Committee:

Rev. and Dear Sir,—Having completed the visitation of the Church in Florida, to which I was invited by the Convention of the Diocese, as far as it was practicable for me to do so, it seems proper that I should lay before you an account of the various services in which I have been engaged. I may remark that unavoidable delays prevented my reaching the diocese in time to attend the Convention, which I was very desirous of doing. The interruption of the ordinary routes of communication, besides operating to retard me in my journey, imposed on me an unusual amount of fatiguing travel, which a more favorable season would have rendered unnecessary.

"It was not until late in the evening of Saturday, the 14th of February, that I was enabled to reach Apalachicola, the first point I could make in Florida where there is a church. I immediately sought the Rev. A. B. Hart, the minister of the parish, and with him made arrangements to consecrate the church the next day. I was kindly received and hospitably entertained by Mr. Rainey and family, in whose house I remained, as a guest, during my stay at Apalachicola. Sunday the 14th proved to be windy and cold, and many persons were thus prevented from attending at church. Nevertheless the house was pretty nearly filled with an orderly, and apparently devout congregation, before whom, with the rites and solemnities prescribed, I consecrated Trinity Church to the worship of Almighty God, according to the order of the Protestant Episcopal Church. The letter of request from the Rector, Wardens and Vestry, and the Instrument of Consecration, were read by the Rev. Wm. Hart, who also read Morning prayer. After these services I preached, and assisted by the Rector, administered the Holy Communion to fifteen or twenty persons. Seldom has my heart been so affected by the beautiful and touching services of the sanctuary—impressing the mind as they irresistibly did with the idea, that however far removed from the company of near and dear friends, there was a sweet bond of spiritual union in the offering of the same prayers and praises to Him who is the God and Father of us all. At night I again preached to a small congregation, after prayers by Mr. Hart.

On Monday evening after prayers, and the baptism of two adults by Mr. H., I preached and confirmed *five* persons. It is needless to say that I was much pleased with my visit to this growing place. Every thing gives promise of the increase and firm establishment of the Church at the young and flourishing city of Apalachicola. Thursday the 18th, I arrived at Quincy, a quiet and beautiful village in the interior. The Rev. Mr. Jones, the minister of the parish, was absent. I was welcomed and hospitably entertained by Mr. N. Croom, a member of the vestry.

Friday evening the 19th, I read prayers in the church, and preached to a large congregation. Next day, Saturday, in the forenoon, I met a considerable number of persons in the church, according to previous notice, and delivered an address upon the subject of confirmation. In the afternoon I again read prayers and preached. The same evening the Rev. Mr. Lee came from Tallahassee, and we at once made arrangements for the consecration of the church, next day.

Sunday, 21st. A large congregation assembled in the church at an early hour. The letter of request was read by Mr. Foreman, a member of the vestry, and the Instrument of Consecration by Rev. Mr. Lee, when by a public and solemn act, the house erected by the members and friends of our communion, in this village, was set apart and consecrated to the worship of God and all "holy offices of religion," with the prescribed rites and solemnities. After Morning prayer I preached and confirmed *eight* persons. In the afternoon Mr. Lee read prayers and preached. At night a large congregation again met to hear the word, when Mr. L. read prayers and I preached.

Monday, 22d. I reached Tallahassee, and had the pleasure of meeting an early friend in the person of Mr. F. Eppes, a member of our communion, at whose hands and in whose family I received all the attentions of Christian hospitality and friendship. As circumstances seemed to require a much longer stay at this place than was at first anticipated, and led me to officiate much oftener than is ordinarily demanded by an Episcopal visitation, the following extracts from my private journal may serve for the statement of my services in this parish and at Monticello.

Tuesday, 23d. Prayers at night by Mr. Lee, and sermon by myself.

Ash-Wednesday, 24th. Mr. L. read prayers in the morning and at night, on both of which occasions I preached.

Thursday, 25th. Same services performed to-day as yesterday.

Friday, 26th. Visited Port Leon, twenty-two miles distant, but there being no place here provided as yet for celebrating divine worship, we returned the same evening to Tallahassee. An earnest wish has been expressed, by several influential persons, to have the services of the Church at this place, and from the effort which has been made to effect this object, the hope is cherished, that at no distant day it will be accomplished.

Sunday, 28th. Morning prayer by Mr. Lee, and sermon by myself; after which we administered the Holy Communion to some forty or fifty persons. At night Mr. L. read prayers and baptized an adult, when I again preached.

Tuesday, March 2. Left Tallahassee in company with Mr. Lee, for Monticello. The rain descended in torrents. About night we reached Wirtland, the residence of Mrs. Wirt, and were made welcome to the elegant hospitalities of that interesting and amiable family.

Wednesday, 3d. Proceeded to Monticello, where a large congregation was assembled and awaiting our arrival in the school-room of Mr. Elwell, a lay reader and candidate for orders. After prayers by Mr. Lee, I baptized two adults, Mrs. M. C. Rowles, and Miss S. R. Johnson, and the following named children, viz: T. W. Tucker, W. W. Tucker, P. E. Taylor, V. E. Johnson, C. E. Johnson, J. E. Johnson, E. B. Cuthbert, J. A. Cuthbert, M. Cuthbert and S. R. Cuthbert. After baptism I addressed the people upon the subject of confirmation. In the afternoon, after prayers by Mr. Lee, I preached and administered confirmation to *ten* persons—the first fruits of the labors of Mr. Elwell as lay reader, and a gratifying testimony to the wisdom of not "despising the day of small things."

Thursday, March 4. Returned to Tallahassee, every way pleased with our visit and more grateful than can be here expressed for the kindness and civilities of our friends. It is a wonderful alleviation of the hardships of our ministry to perceive that our labors are appreciated and received with a Christian spirit. It at least authorizes the entertainment of the refreshing hope that we "have not run, nor labored in vain." During the remainder of this week I was unable to perform any service in consequence of bodily indisposition, brought on by getting wet during the trip to Monticello.

Sunday, 7. I was so unwell to-day that I could not perform any service, other than to go to the church at night, and after prayers by Mr. Lee, confirm *sixteen* persons. The heavy rains of this and the last week had so swollen the water courses, that I found it impracticable to travel in any direction. This circumstance, combined with previous delays, made it necessary to abandon the idea of visiting any other places in Florida.

Saturday, 13. After prayers by Mr. L. preached at night.

Sunday, 14. Mr. L. read Morning and Evening prayer, after which I preached to large and attentive congregations. I may remark here that on every occasion of assembling for worship in Tallahassee, the congregation were respectable in numbers, and generally speaking large.

Monday, 15. Left Tallahassee, for Quincy, on my return, gratefully impressed with the civilities and attention of its inhabitants. I pray God to reward them for all their unremitted kindness to me. And here I wish to record my sense of obligation to Mr. Lee, who kindly accompanied me in my travels through Florida, assisted me in the religious services I was called upon to perform, encouraged me in the midst of difficulties and trials by the way, and in short did every thing in his power to make my visit agreeable to myself and profitable to the people.

During my stay at Quincy, where I was detained another week by high waters, I read prayers, and preached on the night of the 15th and 16th, and on the morning and afternoon of Sunday the 21st. "This was the conclusion of my services in Florida. May God graciously bless them for Christ's sake."

Your faithful friend and servant in the Gospel,

James D Otey, *Bishop of Tennessee.*

Episcopacy in Scotland.—The chapel of St. Paul's, Aberdeen, is about to be joined to the Scottish Episcopal Communion. St. Paul's was one of those few chapels—reduced, if we mistake not, to two or three—in which the Liturgy of the United Church of England and Ireland was used; and the ministers who officiated were regularly ordained ministers of that Church, but were not under the authority of the Scottish bishops. Such chapels were in a most anomalous position; they were *Episcopal*, inasmuch as their ministers were Episcopally ordained, but they were, as far as ecclesiastical discipline was concerned, *independent.* We cannot but believe that the other congregations who are in this extraordinary and unscriptural position, will follow the example of that of St. Paul's. If Episcopal not merely *in name*, they will do so. The position of ecclesiastical affairs in Scotland at the present moment, places the Episcopal Church in a peculiarly interesting position. The Society for Promoting Christian Knowledge has voted £100 for the erection of a chapel at Dunfermline, which it is hoped, will be commenced in a few months. The duty has hitherto been gratuitously done, and the attendance numerous. There is every reason to expect that this will form a very important congregation. It was recently stated by Bishop Russell, that a new chapel was about to be erected in Glasgow; that in Annan, in Dumfriesshire, divine service had been commenced in a chapel the previous Sunday, and that, at a locality on the west coast, a chapel was about to be erected. The Rev. R. Montgomery, minister of St. Jude's, Glasgow, lately preached in aid of a charitable institution connected with the town of Paisley. The Episcopal Church being deemed too small for the expected congregation, a very large one belonging to a body of Presbyterian Dissenters was offered, and accepted. Prayers were read by the Rev. W. M. Wade, Minister of Trinity Episcopal Chapel. These facts show how fast the prejudices against Episcopacy in Scotland are dying away.—*Durham Advertiser.*

MARRIED,

On Wednesday morning, April 21st, by the Rev. Mr. Rayner, William M. Halsted, Jr. to Magdalene Ritter, daughter of the late Cornelius Harsen.

DIED,

In this city, on Wednesday evening the 7th ult., Mrs. Henrietta Frances, wife of Bauman Lowe, and daughter of William Pirsson, Esq.

In the city of Brooklyn, on the 3d ultimo, Delavan Richards, son of Col. D. Richards, in the 24th year of his age. In him were exemplified the graces of the Christian character. He was truly a humble, conscientious Christian. He had made attainments to the divine life to which few ever arrive. Though, in early life, unacquainted with the claims of *the Church* upon those who "call themselves Christians," yet he improved the opportunity afforded him to become well informed, and he became a sincere consistent member of "the Church, properly so called." He was well able to give a reason "of the hope that was in him," though he never obtruded his opinions on any one. He was of a very benevolent disposition, spent much of his time in the discharge of his duties as a Sunday school teacher, and was secretary of the Sunday school of St. John's Church at the time of his death. He was much beloved by the rector and teachers, and his loss is deeply regretted by them. He was a dutiful son and an affectionate brother. He served God and yielded obedience to his commands, and he has been taken away, leaving us to pray that he may have "his perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory, through Jesus Christ our Lord."

For the Churchman.

At Nashville, Tennessee, on the 27th of February last, the Rev. Abednego Stephens, late President of Jefferson College, Mississippi.

The above notice will awaken an emotion of heartfelt regret in many a bosom, even in this city, so far distant from the scene of our lamented brother's labors. For during a brief sojourn in our General Theological Seminary, he had won the respect, if not the regards of all those who were in habits of social intercourse with him, and hope had already fastened upon him its goodliest expectations in reference to his future usefulness in the Church of God. But God sees not as man, and has called his servant, we may reasonably trust, to higher service in the Church triumphant.

The career of Mr. Stephens, though brief, proves that he was no ordinary man, in respect to mental endowments. At an early age he entered the University of Nashville. Under the tuition of the distinguished President of that institution, he made rapid advances, especially in the acquisition of classical learning; and upon receiving his Bachelor's degree in the Arts, was elected by the trustees to fill the chair of ancient languages. The duties of this station he filled with consummate ability, and unflinching fidelity.

It was during the period of his professorship in the Nashville University that he was admitted to Deacons' Orders. The occasion was one of more than ordinary interest, at least at that place, and in that country, where ordinations in the Church are rare. But this possessed additional interest, from the fact that the aged father of young Stephens was the preacher on the occasion referred to. The venerable old man, bending under the weight and infirmities of many long years of faithful service in the Church, told the candidate from the sacred desk, that he came in the spirit of the ancient Carthaginian general, when he presented the youthful Hannibal at the altar, and made him swear eternal hatred to the enemies of his country. That he came that day to give him up to the service of that God whose he was "by right of creation, preservation, and redemption," and to bind him by vows in the presence of God and men, to war evermore against the kingdom of Satan, sin and death! That scene was never forgotten by our departed brother, nor will it soon be by hundreds who witnessed and shared in the deep emotions excited by the address and admonitions of the venerable man who that day occupied the pulpit.

Shortly after Mr. Stephens' ordination, he was called to the Presidency of Jefferson College at Washington, near Natchez. He accepted the invitation, not without some distrust of his powers to fill the responsible station to which he had been elected—a station rendered the more difficult on account of the depressed condition of the College. Yet he went forward, strong in the confidence that he would prove faithful to his trust, however his exertions might eventuate, and with a determination to spare no efforts to raise the institution to a respectable footing with others in character and usefulness. He labored with unremitting assiduity—beyond his strength indeed: for very soon he was attacked with hæmorrhage of the lungs—a disease, the repeated assaults of which in less than two years laid him to rest in the grave. No tongue can tell the sufferings he endured in mind and body during this period. Anxious to live only to be useful, and for the sake of others, he felt in the gnawings of disease, the burnings of fever and the gradual wastings of nature, that "wearisome days and nights were appointed to him." Yet he never once murmured or complained. On the contrary, he was calm and tranquil to a degree that can hardly be realized by any attempted description of the state of his mind. Not a cloud seemed to cast a shadow upon the brightness of his prospects.

It is impossible in this brief sketch to do justice to the character of his mind. Indeed, we shall not attempt a task which had better be left to some one who shall examine his papers, and may give to the world, at some future day, we hope, at least the choicest fruits of his labors in behalf of the cause of true learning, virtue, and religion among men. His last energies of mind and body were *successfully* employed, we may hope, in exhibiting through the columns of the Nashville Whig, the absurdities of the Popish doctrine of purgatory. O.

New York, April 22, 1841.

CALENDAR.

MAY.

1. St. Philip and St. James, the Apostles.
2. Third Sunday after Easter.
9. Fourth Sunday after Easter.
16. Fifth Sunday after Easter, or Rogation Sunday.
17. } 18. } 19. } Rogation days.
20. The Ascension of our Lord Jesus Christ.
23. Sunday after Ascension Day.
30. Whitsunday.
31. Monday in Whitsun-Week.

JUNE.

1. Tuesday in Whitsun-Week.
2. } 4. } 5. } Ember Days.
6. Trinity Sunday.
11. St. Barnabas the Apostle.
13. First Sunday after Trinity.
20. Second Sunday after Trinity.
24. The Nativity of St John the Baptist.
27. Third Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

King's County.—Tuesday, April 27th, consecrated St. Mark's Church, Williamsburgh. The Instrument of Donation by the Vestry was presented to the bishop by Ephraim Cooke, Esq, Senior Warden, and read by the Rector, the Rev. Samuel M. Haskins. The Sentence of Consecration was read by the Rev. Evan M. Johnson, rector of St. John's Church, Brooklyn; and the Morning Prayer by the Rev. Caleb Clapp, of Ravenswood, Queen's county, assisted by the Rev. Joseph Hunter, Rector of St. Mary's Church, Brooklyn, who read the Lessons; and the Sermon preached by the Right Rev. James H. Otey, D. D., Bishop of the Diocese of Tennessee.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M. St. John's Church, *Troy*; 4 P. M. Lansingburgh, *Rensselaer county.* Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, *Essex county.*

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glens Falls, *Warren county.* Tuesday, 18, Stillwater, *Saratoga county.* 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, *Montgomery county.* 24, Fonda. 25, Johnstown, *Fulton county.* Thursday, 27, Little Falls, *Herkimer county.* 28, Fairfield. 29, Norway.

Whit-sunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county*, Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady.*

Trinity Sunday, June 6, A. M. Trinity Church, *Albany*; 4 P. M. St. Luke's Chapel, West Troy, *Albany county.* 7, Lansingburgh, *Rensselaer county*, Institution. 8, Somers, *Westchester county*, laying corner-stone of church. St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county.* 12, do.

First Sunday after Trinity, June 13, St. James Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.* Institution A. M., Confirmation P. M.

St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county*, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 19th ult., has received the following contributions, viz.

By the hands of the Rev Robert Ash, contribution of —— church, Smithland, Ky, (a Missionary station,) $3. By the hands of Mr —— of the General Theological Seminary from a member of Zion's ch, New York, $1. By the hands of Rev O H Staples, rector, collection in St Paul's ch, Windsor, Vt, $11. By the hands of the Rev. Mr Jaques, St Luke's ch, Hope, New Jersey, $2. By the hands of the Rev A Shiras, Berryville, Va, from one who has lately given himself to the Lord, $5. Total, $22.

James Swords, Treasurer.

New York, 28th April, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, *since the 14 inst.*, viz:

From Henry Ritter, Esq, donation for Missionary fund, $2. From St Paul's ch, Sing Sing, Rev C H Halsey, rector, Easter offerings and collection for Missionary fund, $13 04. From Rev C H Halsey, donation (of mileage for 1840) for Missionary fund, $3 40. From St John's ch, Johnstown, Rev S Wheaton, rector, collection for Missionary fund, $12, and $1 in addition, by a member of the same ch. From St Mary's ch, Williamsburgh, Rev Joseph Hunter, rector, for Education fund, $3 75. From the "Mite Society of the Parish of Christ ch, New York," Rev Dr Lyle, rector, for Education fund, $25. Total amount, $60 19.

April 28, 1841. C. N. S. Rowland, Treas., 55 Water street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received—

By the delegation from All Saints' ch—from the S S Teachers and others, members of All Saints' ch, to constitute Rev B I Haight a Patron of the society $50. By the delegation from St Thomas' ch—from Dr Carter $1, Master G A Carter 1, Miss M K Carter 1, Mrs Hart 1, George Gibson 1, Eugene Kettletas 5, Joseph Foulke 2, Mrs Mann 1, L Baker 2, N Y Rogers 1, Miss Mary A Jones 2. By J R Van Rensselaer—James Curry $1, C R Swords 3. By R Sill—J M Kupfer $1. By F H Trowbridge—from Ezra Wheeler $1, S C S 50 cts, G S 50 cts, C S 50 cts, F Bauge 1, Davis Hatch 1. By F A Hanford—from Frederick S Winston $2, Nathan Starr 2, Wm M Halsted, jr, 1. By E W Crawford—from C T Crawford $1, Israel Russel 5. By Dr Wm H Hobart—from P R Brinkerhoff $5, Henry Laight 5, Archibald Russell 15, sundry subscriptions 10. By Geo A Jarvis and C C Hoffman—from Jacob Shatzell by his executrix $10, Cash L 3, Dr G P Cammann 1. By Rev Mr Pardee—Cash $1. By F A Hanford—from S M Cornell $5. From P A Schemerhorn $77 54. G D H Gillespie 2, W S Hill 1, B E Staats 1, L Phillips 3, Geo Hastings 1, Collection at St Paul's Chapel after sermon by Dr Wainwright 100.

Charles Tomes, Treasurer.

April 27, 1841.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of the following contributions since the 15th February last, towards defraying the current expenses of the Seminary, viz:

From the Rev Clarkson Dunn, $5, "as a mite from Christ Church, Newton," in the diocese of New Jersey. From the Rev William Watson,* by hands of J Smyth Rogers, M D, $10, being the annual amount paid by St Peter's Church, Plymouth, in the diocese of Connecticut. And from the Rev Peter L Jaques, $2 20, collected in St Luke's Church, Hope, in the diocese of New Jersey. Total $17 20.

New York, April 28, 1841.

Wm. H. Harison, Treasurer.

* An Alumnus of the Seminary.

CHORISTER.

Wanted, a Chorister in an Episcopal Church in this city. A Churchman would be preferred. Address Choir, at this office, stating terms and qualifications, and giving reference. May 1—1t$

MRS. LINCOLN PHELPS' INSTITUTE, *At Rahway, N. J.*

The Summer Term will commence on the 5th of May. May 1—tf.

YOUNG LADIES SCHOOL, NEWARK, NEW JERSEY.

Mrs. Chambers will open a Boarding School for a limited number of pupils, on the 12th of May,—the situation selected is retired and pleasant.

The course of studies will include a complete English Education, with such of the ornamental branches as parents may desire; great attention will be paid to the religious and moral culture of the pupils; and as it is proposed only to receive Young Ladies under 14 years of age, it is hoped this plan will obviate those objections which many parents have to sending young children to boarding schools.

Mrs. Chambers has had much experience in tuition, having for ten years had the charge of a large school in England.

Terms for Board, Tuition and Washing, from $100 to $125 per annum. Music, Drawing, French, extra. Circulars may be obtained from Mr. R. Gurley, and Mess. Swords, Stanford & Co, booksellers, Broadway; and Mr. Doyle, 188 Bridge st., Brooklyn.

REFERENCES:

Rev. L. P. W. Balch; Dr. Bartlett, Barclay street; Dr. Styles, Waverly Place; Dr. Hollon, Amity street; Mr. Samuel Thompson, Pearl street; Mr. Ward, Tenth street; Mr. Doyle, Brooklyn.

May 1. 3t

EDUCATION.

The Rev. P. L. Jaques, Rector of St. Luke's Church, Hope, Warren county, N.J., will receive into his family and school, a few more boys to be instructed in an English and Classical education. The object of the instructor will be to make his pupils thoroughly comprehend the different subjects in the course of their progress, and to develop, by every proper means, the youthful mind; and their moral and religious instruction will receive his particular attention.

The year will be divided into two sessions of twenty-three weeks each. The first to commence on the first Monday in November.

Terms per annum, for Tuition, Board, Washing, &c., exclusive of Bedding, are $125, and with Bedding $135,—to be paid *quarterly in advance.*

Small boys preferred. The number being limited, early application is requested.

Hope is situated 14 miles north of Schooley Mountain Springs, in a healthy and highly romantic part of the country.

Reference.—The Rev. J. M. Ward, Hoboken, N. J.

Hope, May 1, 1841. 2mo.

STANDARD ENGLISH THEOLOGICAL BOOKS.

Received per last arrival, and for sale by D. APPLETON & CO. Importers and Publishers, 200 Broadway.

The Complete Works of Bishop Bull, in 8 vols. 8vo.
Complete Works of Isaac Barrow, D. D. 8 vols. 8vo.
Sermons and Expository Treatises of do. 2 vols. 8vo.
Complete Works of the Rev. Joseph Bingham, 9 vols. 8vo.
Practical Works of Richard Baxter, 4 vols. 8vo.
Complete Works of Bishop Beveridge, 9 vols. 8vo.
Complete Works of Dr. Edward Burton, 5 vols. 8vo.
Complete Works of Bishop Berkeley, 1 vol. 8vo.
Complete Works of Bishop Butler, 1 vol. 8vo.
Complete Works of Archbishop Cranmer, 4 vols. 8vo.
Complete Works of Dr. John Donne, 6 vols. 8vo.
Complete Works of Dean Graves, 4 vols. 8vo.
Complete Works of Bishop Horsley, 8 vols 8vo.
Complete Works of Bishop Hurd, 8 vols. 8vo.
Complete Works of Mr. Richard Hooker, 2 vols. 8vo.
Complete Works with notes by Rev. J. Keble, 4 vols. 8vo.
Complete Works of Bishop Hall. 12 vols. 8vo.
Complete Works of Archbishop Leighton, in 2 vols. 8vo. or in sheets.
Complete Works of Bishop Porteus, 6 vols. 8vo.
Complete Works of Bishop Reynolds, 6 vols. 8vo.
Complete Works of Archbishop Sharp, 5 vols. 8vo.
Complete Works of Dr. John Scott, 6 vols. 8vo.
Ecclesiastical Memorials and Annals, by John Strype, 15 vols.
Sermons preached upon several occasions by Robert South. D. D. 7 vols 8vo.
Complete Works of Bishop Sherlocke. 5 vols. 8vo.
Complete Works of Bishop Van Mildert. 6 vols. 8vo.
Complete Works of Bishop Warburton. 13 vols. 8vo.

(List to be continued.)

D. A. & Co. continue to receive by every packet all the important reprints, and new works of the most eminent Divines of the Church of England.

May 1.

Wanted to rent, a Sitting or part of a Pew in the body of St. John's Church. Address P. box 792 Lower Post-office.

April 24 2t—$

SELECT SEMINARY FOR YOUNG LADIES. *Peekskill, Westchester Co., New York.*

This establishment will be opened by Mrs. Rainsford and her daughters, on Monday the 3d of May, in the healthy and beautifully situated village of Peekskill.

The charge for instruction, comprising every branch of a solid and polite education, will be for boarders, $200 *per annum*; for day pupils, in the senior class, $40; in the junior, $32.

The following will be *extras.*—French, Drawing, and Ornamental Needlework, *each* $5 *per quarter*; Piano-forte, with use of instrument, $12; do. Singing, $10 do.

Boarders will be required to bring with them bed bedding, and the usual appendages to the *toilette.*

Payments to be made quarterly in advance.

Each young lady will be under the superintendence of the Principals. The French language will be the medium of conversation in the school-room.

Further particulars may be obtained from the Principals; the Rev. Moses Marcus, B. D., Rector, and the wardens and vestry of St. Peter's Church, Peekskill.

References may be also made to the Right Rev the Bishops of New York and New Jersey, the Rev. Drs. Berrian, Eastburn, Milnor, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; Messrs. Swords, Stanford & Co., James B. Ellman, John H. Hicks, Esqrs., and John Smith Rogers, M. D., New York.

Peekskill, April 17.

UNION HALL ACADEMY, JAMAICA, LONG ISLAND.

Henry Onderdonk, Jr., A. M., *Principal.*
John N. Brinckerhoff, A. M., *Instructor in Mathematics.*

Will re-open on Monday, May 3d. For circulars and other particulars, apply to Mr. E. Monroe, No. 172 Broadway, or to the Principal, (by mail, or in person,) at Jamaica. Communication with the city by stage and cars twice a day.

April 24 3t—$

MISSES EDWARDS' BOARDING AND DAY SCHOOL, New Haven, Con.

The Summer Term of this school will commence on the 3d of May.

References. Rt. Rev. T. C. Brownell, Rev. Dr. Croswell, rector of Trinity Parish, New Haven.

April 24—6t

PRIVATE TUITION.

The subscriber will have in a few days, one or two hours unoccupied, which he will devote to giving instruction to pupils at their homes, in the usual studies of an English education, and the undergraduate course at college.

JAMES J. ACHESON, A. M.

Apply at the residence of Mr. A. No. 3 Charlton-st. between the hours of 2 and 3 o'clock, or by note.

April 24 3t—$

ST. PETER'S GRAMMAR SCHOOL, PEEKSKILL, WESTCHESTER CO., N. Y.

This Institution will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour, it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill. March 20th, 1841.

OXFORD THEOLOGY.

Remarks on the Oxford Theology, in connection with its bearing upon the Law of Nature, and the Doctrine of Justification by Faith, by Vanbrugh Livingston.

The above work will be published on Wednesday the 29th inst. by

BENJ. G. TREVETT, 28 Ann-street, 2d story.

Early orders respectfully solicited. Ap 24-3t.

YOUNG LADIES SCHOOL, LITCHFIELD, CT.

Miss J. H. Jones will open a School for a *limited* number of scholars in this village, Wednesday, May 5th.

The boarding department being restricted to six or eight in number, will commend the plan to all who justly fear the influence of associations in large establishments, while a few daily pupils, it is believed, will have a tendency to keep up an emulation, which might languish in a school of an entirely domestic character.

Presenting peculiar advantages for physical education, an aspect of unrivalled neatness, great beauty of scenery, with an almost entire seclusion from business, few locations it is believed present so favorable a combination of circumstances for an object of the kind proposed, as Litchfield—the objection to its remote inland situation, being obviated by its present easy access in a few hours by rail road communication with New York.

The demonstrations of public confidence Miss Jones has received, in being called to organize and control a large Academy in the city of Rochester, subsequently resigned at the solicitation of several gentlemen of the highest standing in Geneva, Western New York, for the exclusive instruction of their own daughters, will evince her practical familiarity with the most liberal courses of instruction in the leading institutions of the country.

Most of the references are gentlemen who have confided young ladies to her care—the remainder familiar by residence with her qualification as a teacher.

Terms for instruction in the English branches and board, including all contingencies, $175 per annum. Music, Languages, and Drawing, *extra.*

REFERENCES.

Albany: Dr. Wm. B. Sprague.
Union College: Prof. A. J. Yates.
Geneva: Henry Dwight, Gen. Swift, Hon. J. Sutherland, Judge Whiting, William Clark.
Litchfield: Hon. Truman Smith, Hon. Seth P. Beers, Dr William Buel.
New York City: Charles Butler, Esq., Meigs D. Benjamin, Dr. Vermilye, of the Collegiate Churches. 6t$ Litchfield, March, 1841.

IRVING INSTITUTE.

An English and Classical Boarding-school for Young Gentlemen, Tarrytown, Westchester Co., N. Y.

The Summer Term of this Institution will commence on the 1st of May next. Circulars may be had at the principal bookstores of this city. Applications addressed to the Principals by mail will receive early attention.

Wm. P. Lyon, A. M. } Principals.
Chas. H. Lyon, A. M. }

April 17 3t—$

LITERARY INTELLIGENCE.

Parents and Guardians are politely informed, that ladies can acquire a solid and elegant education at Mrs. Tapscott's School, 91 Walker street, near Broadway. Particular attention is paid to the manners and morals of the pupils. The amusements during the recess are on the most approved plan of physical education, Mrs. T takes pleasure in assuring her patrons that her teachers, who have been carefully selected, are talent d and faithful. Ladies are taught a neat and elegant system of writing, in a few private lessons, by Mrs. T. Small children have superior advantages preparatory to entering the higher classes.

REFERENCES:

Right Rev. Bp. Onderdonk	Rev. S. H. Price
Rev. Dr. Milnor	Rev. Mr. Maclay
Dr. W. C. Wallace	Dr. John Shanks
Dr. M. H. Burrell	Rev. S. H. Gilder
Rev. W. Adams, 69 Mercer st.	April 17—4t

C. WILKINS,

Formerly Organist of St. Luke's and St. Bartholomew's Churches in this city, offers his services to the congregations in New York or Brooklyn. References, Rev. J. M. Forbes, rector of St. Luke's; Rev. L. P. Balsh, rector of St. Bartholomew's. Communications addressed to him at C. T. Geslain's Music store, 361 Broadway, (opposite the Carlton House,) or at his residence 9 Eighth-st. near 6th Avenue, will be attended to.

April 17 3t—$

Thomas D. Gillespie, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

POETRY.

ANCIENT RELIGIOUS POETRY, SELECTED FOR THE CHURCHMAN.

LAMENT ON THE DEATH OF A BELOVED WIFE.

HENRY KING, BISHOP OF CHICHESTER. DIED 1669.

Accept, thou shrine of my dead saint,
Instead of dirges, this complaint;
And, for sweet flowers to crown thy hearse,
Receive a strew of weeping verse
From thy grieved friend, whom thou might see
Quite melted into tears for thee.
Dear loss! since thy untimely fate,
My task hath been to meditate
On thee, on thee: thou art the book,
The library whereon I look,
Though almost blind; for thee, loved clay,
I languish out, not live the day,
Using no other exercise
But what I practise with mine eyes:
By which wet glasses I find out
How lazily Time creeps about
To one that mourns; this, only this,
My exercise and business is:
So I compute the weary hours
With sighs dissolved into showers.
Thou hast benighted me; thy set
This eve of blackness did beget,
Who wast my day, (though overcast
Before thou hast thy noon-tide past,)
And I remember must in tears,
Thou scarce hadst seen so many years
As day tells hours. By thy clear sun
My love and fortune first did run;
But thou wilt never more appear
Folded within my hemisphere,
Since both thy light and motion
Like a fled star is fallen and gone.
I could allow thee for a time
To darken me and my sad clime;
Were it a month, a year, or ten,
I would thy exile live till then;
And all that space my mirth adjourn,
So thou wouldst promise to return,
And putting off thy ashy shroud,
At length disperse this sorrow's cloud.
But wo is me! the longest date
Too narrow is to calculate
These empty hopes: never shall I
Be so much blest as to descry
A glimpse of thee, till that day come
Which shall the earth to cinders doom,
And a fierce fuel must calcine
The body of this world like thine,
(My little world.) That fit of fire
Once off, our bodies shall aspire
To our souls' bliss; then we shall rise,
And view ourselves with clearer eyes,
In that calm region, where no night
Can hide us from each other's sight.
Mean time thou hast her, Earth, much good
May my harm do thee; since it stood
With Heaven's will I might not call
Her longer mine, I give thee all
My short-lived right and interest
In her, whom, living, I loved best.
Be kind to her; and, prithee, look
Thou write into thy doomsday book
Each parcel of this rarity
Which in thy casket shrined doth lie:
See that thou make thy reckoning straight,
And yield her back agen by weight;
For thou must audit on thy trust
Each grain and atom of this dust,
As thou wilt answer him that lent—
Not gave thee—my dear monument.
Sleep on, my love, in thy cold bed,
Never to be disquieted!
My last good night! thou wilt not wake
Till I thy fate shall overtake:
Till age, or grief, or sickness must
Marry my body to that dust
It so much loves; and fill the room
My heart keeps empty in thy tomb.
Stay for me there; I will not fail
To meet thee in that hollow vale;
And think not much of my delay,
I am already on the way,
And follow thee with all the speed
Desire can make, or sorrows breed.
Each minute is a short degree,
And every hour a step towards thee.
At night when I betake to rest,
Next morn I rise nearer my west
Of life, almost by eight hours' sail,
Than when sleep breathed his drowsy gale.
Thus from the sun my vessel steers,
And my days' compass downward bears:
Nor labor I to stem the tide
Through which to thee I swiftly glide.
'Tis true with shame and grief I yield,
Thou like the van first took'st the field,
And gotten hast the victory
In thus adventuring to die
Before me, whose more years might crave
A just precedence in the grave;
But hark! my pulse, like a soft drum,*
Beats my approach, tells thee I come;
And slow howe'er my marches be,
I shall at last sit down by thee.
The thought of this bids me go on,
And wait my dissolution
With hope and comfort: Dear, (forgive
The crime,) I am content to live
Divided, with but half a heart,
Till we shall meet and never part.

* "Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral marches to the grave."
Longfellow's Psalm of Life.

LINES

ON THE DEATH OF CHARLES A. WALKER, OF BALTIMORE.

He hath passed from the earth in the morning of life,
Ere the dew-drops of youth from his pathway hath fled;
Ere the dark clouds of sorrow, in manhood so rife,
O'er his bosom the gloom of despondence had spread.

His dawn of existence was lovely and bright,
And the roseate morn sweetly opened to day—
While the sun of enjoyment poured on him its light,
And the fresh flowers of gladness sprang up on his way.

Thus cheerful and happy, in innocent joy
Unheeded the days of his infancy flew;
No mildews of sickness to blight and destroy
The bright buds of promise that clustering grew.

With bosom elated he entered the field,
Where Science her light and her treasure has strown—
But scarce were her gems to his vision revealed,
Ere the shade of the tomb o'er his prospects was thrown.

Consumption her hand on his vitals had laid—
As a worm at the root did she silently prey;
And soon—with his buds of bright promise decayed—
Like a rose that is blighted, he faded away!

Yet why should we weep that his spirit is flown?
Why mourn that so briefly it tarried below?
For the glory of God on his vision had shone,
And the voice of his Saviour had called him to go.

Then we may not in sadness lament o'er his doom,
Or sigh that the grave should his body enclose;
Nor moisten with tear-drops the flowerets that bloom
O'er the spot where in quiet his ashes repose.

For peaceful his form in the earth is at rest,
And his soul, now released from its mortal abode,
Rejoicing, has gone to the land of the blest,
Forever to dwell in the presence of God.

J. W. K.

Baltimore, September 24, 1840.

From the British Magazine.

A CONTRAST; OR, WITHIN AND WITHOUT THE CHURCH.

The Christmas evergreens were still in fresh abundance in the corners of the pews, round the pillar of the pulpit, and above the altar window of a large country church—a pale gleam of winter sunshine streaming on the white wall, lent a more than usual light to the numerous company who still waited in the aisles, and in separate groups, at the conclusion of the afternoon service. There were some very old and poor, to whom the hand of charity was supplying its dole—a worthless offering—*only* an acknowledgment for undeserved mercy. There were orderly classes of the elder school children ranged behind the font with their prayer-books in their hands, that they might follow word for word the service which their kind teacher had lately brought before their notice—the service for the public baptism of infants. There were several mothers come with weak but thankful hearts to praise God for mighty mercy once and again vouchsafed to them—once again having received strength for it, they presented themselves in the presence of the Lord's people, in the courts of the Lord's house, in the midst of Thee, *our* Jerusalem.

And they did not kneel alone—the dearest friends, those who had watched them with anxiety in the hour of suffering, and had sympathised in the weak time of slow recovery, knelt by them. And there came also the young children—young, but old enough to have felt lately the absence of the watchful mother's care—old enough to be glad to see the color return to her cheek, and herself in her accustomed place—and well instructed—they came also to join their thanks with hers; and prayers shall arise for these weak ones to Him who, to them that have no might, incre[illegible] strength, that to them he may be a strong t[illegible] from the face of their enemies. But the [illegible]er sunshine is fading into twilight, as the candles are placed upon the font, and around it is gathering a scene of yet deeper interest. Lift the little children upon the bench, that they may watch the moment when their infant brothers and sisters are received into the number of Christ's flock. Teach them to look on with deep silence and solemn attention; and remind them when they go home, that once so they were received—that such vows are upon them—to them, as now to these present infants, this baptism may, through God's mercy, be a means of grace. Oh, it was a lovely sight.

Each mother thought her own lamb the most precious and the fairest; and as the old clergyman took him in his arms, felt that he too was the father of a large family who so gently and favorably received him, as in the person of Christ himself. But I pause; troubles there have been, great evils there have been, yet, thank God, still is our scriptural liturgy untouched—still are our sacraments duly administered, and still each prophecy of mercy realized. Yes! look now—blessed are all they that fear the Lord, and that walk in his ways. Look how that hoary hair shines—a crown of glory—as the venerable and beloved pastor takes that fair baby in his arms. He sees his children's children, and peace upon Israel. It is his own youngest grandson. Is it not a holy hour? For this noisy and troublesome world, is it not a blessed scene, and a scene of peace? This is *inside* the church.

But the twilight has faded into winter evening, and the rising wind moans through the dead branches, and sweeps across the rough grass of the churchyard. Why are those busy and eager people crowding each other, pushing to look in at the open belfry door? Is there anything there but the spades and pickaxes that they use to break up a grave,—a broken piece of a coffin, it may be, or a breastplate, clotted with mud, and illegible,—a bucket half full of foul water, the bier, a few rough stones, and perhaps a broken tombstone, put up but few years back, and already unfaithful to its trust. Oh, for a better register. But what do these people crowd for to the usual gloomy lumber of such a place? It is bitterly cold, and nearly dark; some one carries a lanthorn, and, by way of satisfying the eager curiosity manifested, holds it toward the object to which their attention is directed. With what an expression of horror and pity do they turn away! with what a shudder of disgust! Oh! it is a corse; and how can we think other—the corse of a murdered infant, found yesterday in one of the coal-pits, and brought hither to-day for the view of the coroner's jury. Poor, wretched creature, surely no mother welcomed it with tears of joy, no father hailed it with thanksgiving. It was never brought to the holy font, never offered to its merciful Redeemer. It is not that we question his grace and wisdom. This one, in its own person innocent, yet so evidently a sufferer, being visited so awfully for the sins of its parents in this world, may yet, through that one all-sufficient mediation, be safe in the land of sinless rest. Of this we inquire not, since Scripture is silent. And for the lamentable spectacle before us. The darkness is no darkness to Thee. May God give repentance where man ought not to forgive; but I could not, on this Sunday of my child's baptism, hear of this awful circumstance without being struck with it, and pausing a moment to consider the contrast of Within and Without the church.

E. H.

From the British Magazine.

THE PROPER TIME FOR THOSE "THAT MIND NOT TO RECEIVE THE HOLY COMMUNION" TO DEPART.

Sir,—In consequence of some remarks of one of your correspondents on this subject in your March Number, I should feel obliged by your insertion of the following observations:

In the rubric of the First Book of Edward VI. occur these words:—"Where there be clerks, they shall sing one or many of the sentences above written, (Let your light, &c.,) according to the length and shortness of the time that the people be offering. In the mean time, whiles the clerks do sing the offertory, so many as are disposed shall offer to the poor men's box, every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the curate the due and accustomed offerings. (Here is a plain distinction made between 'the alms for the poor' and 'the other devotions of the people.') Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other *that mind not* to receive the said Holy Communion shall depart out of the quire, except the minister and clerks. Then shall the minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion," &c.

It is clear from this rubric that, at the beginning of King Edward VI.'s reign, those that *did not mind* to receive the Holy Communion departed immediately after the offertory, and before the priest placed the bread and wine on the altar. It is the intention of the Church that this should still be done. The exhortation ("Dearly beloved in the Lord") is addressed only to those "*that mind* to come to the Holy Communion of the Body and Blood of our Saviour Christ," as is evident from the rubric that *precedes* it:—"At the time of the celebration of the communion, *the communicants* being conveniently placed for the receiving of the holy sacrament, the priest shall say this exhortation." Besides, the words of the next exhortation, "Draw near *with faith*," evidently imply that they had drawn near with their bodies before; as the words "Lift up your *hearts*" show that they had lifted up their *bodies* before—viz., when the priest says, "Hear what comfortable words," &c. Shepherd agrees with me in thinking the exhortation, "Dearly beloved in the Lord," is addressed only to communicants; for he remarks upon it—"St. Chrysostom informs us that, in the Greek Church, *when the communicants were conveniently placed*, the priest, standing in a conspicuous station, and stretching forth his hand, and lifting up his voice in the midst of profound silence, invited some—that is, the worthy, and forbade others, the unworthy, to approach."

Dean Comber says—"The former exhortation ('Dearly beloved brethren') is designed to increase the numbers, and this ('Dearly beloved in the Lord') to rectify the dispositions of *the communicants*, that they be not only many, but good. The very mysteries of the Gentiles were veiled with many coverings, to make them more sacred; and in the Greek Church, besides all other preparatory matters, the priests invited the worthy, and warned the unworthy, *when they were come to the Lord's table*; which repeated warning is more necessary in this looser age."

Wheatly, remarking upon the same practice of the Greek Church, says:—"Which, if it were necessary in those blessed days, how much more requisite is it in our looser age, wherein men have learned to trample upon Church discipline, and to come out of fashion at set times, whether they be prepared or not! Every one hopes to pass in the crowd; but, 'knowing the terror of the Lord,' though the people have been exhorted before, and *though they are now come with a purpose of communicating, and are even conveniently placed for the receiving of the holy sacrament*, yet the priest again exhorts them in the words of St. Paul, 'diligently to try and examine themselves before they presume to eat of that bread and drink of that cup.'"

From all this, I think it is quite clear that the non-communicants ought to withdraw before the priest places the bread and wine upon the altar. I remain, sir, your obedient servant,

Meleager.

PRESENT POSITION AND POLICY OF THE CHURCH.

From a recent Charge of the Very Rev. Dr. Chandler, Dean of Chichester.

I cannot help observing, as among the signs of the times the most encouraging, not only increased exertions among our own body to maintain ourselves as an establishment, but also a manifest demonstration of an improved understanding on the true nature of the Church of Christ. There can be no question that low views respecting the character and constitution of the Church too long prevailed among us. Neither would it be a difficult task to trace at length the causes which so lowered our views. But the fewest words may suffice. After the termination of the tremendous contests respecting Church doctrine and Church discipline, which, mixing themselves up with political questions, had imbroiled the nation in civil war, the parties sought repose in quiet and inactivity.

Then followed a time occupying the close of the seventeenth, and the greater part of the last century, when the standard of public opinion, and the general principles of men who were invested with authority, and gave the caste and color to their age, were lamentably debased; and the Church, in close harmony with the State, was low in principle, low in its tone, both of doctrine and discipline. One by one she saw, and saw without a struggle, her rights and privileges abridged,—the terms on which she united herself with the State violated,—and herself reduced to be little more than a mere instrument and engine of civil government. If, during this period, a few notes of a higher sound were occasionally uttered, they were lost on ears little accustomed to hear and understand them. The first movement went to revive some of the peculiar and distinguishing *doctrines* of our holy faith, which had been too much left out of sight, by a system of teaching, which had well nigh substituted ethics for theology, Seneca and Epictetus for Christ in our pulpits. But in matters which concerned the visible constitution of the Church, she still slumbered on, under the benumbing influence of friendly governments, till she began almost to forget herself and her heavenly origin. When this friendship was at length withdrawn from her, she at first felt herself astonished and bewildered. The props on which she had so long leaned being withdrawn, she hardly knew for a while how to use her own limbs. But by degrees she recovered herself. She learned to feel her own strength, and to look to her own resources. She became sensible, that however desirous to act in unison with the State, however gratified for any kindness rendered her by the State, she could boast of an independent origin, and could, as she had before done, exist in a state of independence.

This change of feeling, this mighty movement in the minds of Churchmen, *was the natural and spontaneous effect of the altered circumstances* in which they were placed. I shall be sorry to connect it, even in idea, with any particular publications of the day, because this would mix us up with all the doctrines and opinions therein maintained. On many of those questions we may entertain sentiments variously modified; and yet there shall remain certain cardinal truths, on which, as Churchmen, we now can hardly differ, although they have arisen, of late, almost as novelties to our consideration. We have learned to look more steadily to the Divine Head of the Church, and to its foundation on a rock from which it shall never be dislodged. We have learned to look more closely to the origin of our own branch of the Catholic Church, and finding that it was founded on primitive usage, before the corruptions of Romanism had taken effect, we assert more boldly its independence and its antiquity, as well as its purity and its consonance with Scripture. We have learned better to value and more firmly maintain the dignity of our orders derived from the bishops, who are themselves descended in an unbroken and uninterrupted succession from the Apostles; and we have learned to insist more strenuously on the virtue and efficacy of the holy sacraments, administered by those to whom the office of imparting them has been duly communicated.

These are grand, fundamental, essential points, common to us with every other true branch of the Holy Catholic Church of Christ; and to any who will insist in resuscitating them in our minds, and fixing them in our attention, we owe our grateful thanks. But together with these more universal truths, there seems also to have been a considerable revival of some others of a more national and local character, and I may say, more immediately and visibly practical in their nature. Among other things, it has been brought more forcibly than heretofore to our recollection, that there are certain rites and ordinances of our Church, which we are bound to keep,—certain rubrics which we are sworn to observe,—certain canons, which if they want the sanction of parliamentary authority to bind the people at large, are obligatory, at least upon the Clergy.

Now, if I admit that there is such a thing as virtual legislation, and that regulations, which have long fallen into disuse, and ceased to be enforced by those to whom that authority is committed, may be considered as tacitly abrogated, I must add, that this doctrine should be propounded and received with extreme caution, and with serious misgivings as to the dangerous consequences to which it may lead. On the other hand, I am ready, without the slightest hesitation or reservation, to admit that usages, which have long ceased to be practised, should not be revived without a due consideration of the feelings of the people. Still there are many points which no desuetude can justify us in considering as altogether obsolete, and with respect to which there can be no reason why they should not again be brought into practice. I will specify a few; and when I mention, at first, a strict adherence to the rubrical directions of our Prayer Book, I mention a point which may be urged without any qualifications, without any allowance of caution or delay, where it is not already in use. Let me next remind you that our Church has a Morning and Evening Service, which she requires to be performed in every one of her holy temples; and, although it may be true that this daily repetition of prayer might impose on the clergy a burden little likely to be repaid by the number of persons who would attend, (particularly where there is a cathedral in which the service is duly performed,) I still cannot see why it may not be given once or twice in the intervals between Sunday and Sunday, for the sake of those to whom the choral service is less acceptable; and, at all events, there can be no reason why the ancient usage of observing the days set apart for the commemoration of the Saints and Martyrs should not be maintained, or, if neglected, revived. With respect also to the Sacraments, I am satisfied that the most beneficial results would be visible if the parochial clergy, especially in the smaller parishes, where it may be more conveniently done, would administer baptism in the face of the congregation, after the second Lesson; and as little am I doubtful that the best consequences would ensue if the Sacrament of the Lord's Supper were, if not every Sunday, yet more frequently administered.

I would repeat my conviction, that even with the single view of winning the respect and support of the country, our wisest and surest course is to avoid any thing like a surrender, whether of our principles or of our rights;—a course by no means incompatible with personal courtesy, and gentleness, and charity. But, I must add, if we would act thus firmly, we must also act with *united* force, and with force *regularly* applied. Internal divisions and irregular action are the two surest processes to bring any society, sacred or secular, to ruin. On a calm review of the general state of our Church, I must express my hope and belief that some differences of opinion, which have too long prevailed among the clergy, are now much on the decline. I am sure that they exhibit a greater disposition to conform themselves to the proper laws and regulations of our ecclesiastical system. I would then, as my most deliberate, most solemn, piece of advice, say, persevere in this course; act with *united and concentrated efforts*; and that you may be able to proceed thus in concert, act *conformably to rule and discipline.*

It has formerly been remarked, that there never probably was a religious body less in the habit of pursuing a regular and combined plan, than the clergy of the Church of England. While the Romanists are under the strictest regulations; while the Protestant Dissenters of every denomination have their conferences and meetings, in which they have the opportunity of interchanging their ideas and combining their movements; we have been too apt to act in small platoons, in unsupported divisions; and to this unwise course of proceeding we may look, beyond almost any other cause, as a source of our past weakness. But although, in order to produce combined action, it seems desirable that the clergy shall hold frequent and confidential intercourse among one another, I would, on the other hand, remark, that such intercourse should be properly ecclesiastical. The practice of particular individuals meeting together, merely because they may be attracted by the sympathy of personal habits and common opinions, seems to be calculated chiefly to rivet them in their prepossessions, to estrange them from the rest of their brethren, and to form them rather into religious partisans, than into Churchmen united by the professions of a common faith in one fellowship and communion; whereas, if they meet together, according to ecclesiastical principles,—as clergymen, for instance, of the same archdeaconry, of the same rural deanery, of the same city or other congeries of parishes,—then, independently of the general advantages of observing order and rule, they all come together into friendly contact and communication, they learn better to understand and appreciate each other; they find that the differences which may once have seemed to separate them are less serious than was supposed; each may receive and communicate useful suggestions; and all these varying shades of opinion and practice are blended together into harmony, and beauty, and usefulness. And with this view, I cannot but rejoice that our bishop has revived, in this diocese, the ancient office of the Rural Deans, as being calculated to afford advantages in many ways, but in none more than in bringing the clergy together, in an unauthorized manner, to concert measures for their common advantage, in the discharge of the pastoral duties severally committed to their hands.

The Church.

THE SPRING SESSION of the Rev. H. Adams' Select School, limited to Eight Boys, commences at Easter. Circulars, and any information in relation to the establishment, may be had on application to the Principal, at Saugerties, Ulster county, N. Y.; or at the Office of the Churchman, 111 Nassau street, New York City. Saugerties, March 20, 1841.

CLASSICAL EDUCATION.

THE REV. MR. THAYER has for some time received a number of Boys into his family, for instruction in all the branches of an English and Classical Education, preparatory to College or the Counting-house.

Having succeeded in procuring valuable assistance, he has enlarged the course of study, and his pupils may pursue to any extent, if required, the ancient and modern languages, Latin and Greek, German, French, Italian, and Spanish; the higher branches of Mathematics and Natural Philosophy.

SIGNOR FRIZZONI, a member of the family, is a young Italian gentleman, who converses with ease and correctness in the French, Italian and German languages. The pupil is not only required to translate his lessons, but to converse daily with his tutor and his class in the language to which he devotes his attention.

Every Sunday afternoon, Mr. Thayer delivers a lecture adapted to the capacity of his pupils, and immediately after, they receive catechetical instruction.

Stratford is a healthy and beautiful village, well known for the salubrity of its climate, and the intelligence and cultivation of its community. It combines, in a peculiar degree, the quiet and purity of the country, with the refinement of the city. His residence is a spacious and elegant mansion, commanding a fine view of Long Island Sound; the grounds are extensive, well fitted for exercise and recreation. Stratford is 14 miles from New Haven, and five hours' travel from New York City, with which there is daily communication by stage and steamboat.

TERMS:

For board and tuition in the English branches, and Latin and Greek languages, $180 per annum—or $90 per session of 22 weeks, payable in all cases in advance. $15 per session for each of the modern languages.

Each pupil is required to furnish his bed and bedding, and all necessary articles for his toilet.

Application can be made by mail to the Rev. Mr. Thayer, after 1st April, at Stratford, Conn.

REFERENCES:

New York,—Rt. Rev. B. T. Onderdonk, Bp. of N. Y.
Rev. Mr. Forbes, Rector of St. Luke's, N. Y.
Wm. S. Johnson, Esq. Counsellor at Law, Nassau street.
Cornelius Mathews, Esq. Counsellor at Law, Nassau street.
Charles A. Lee, M. D. Hudson street.
Messrs. Wm. M. & J. Benjamin, Maiden Lane.
Mr. Meigs D. Benjamin, Maiden Lane.
Mr. Edward Faile, Front street.
Mr. Albert Hanford, 28 Ann street.
John T. Gilchrist, Esq. New Rochelle.
Rev. Mr. Curtis, Mamaroneck.
Benjamin M. Brown, Esq Mamaroneck.
Connecticut,—Rt. Rev. T. C. Brownell, Bp. of Conn
Rev. Mr. Wiltbank. Stratford.
Stratford, Con., March 20.

* Rev. Dr. Hale, President of Geneva College.

BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, have recently published a new and corrected edition of the "Book of Common Prayer," from new stereotype plates. The publishers have taken great pains to make this edition of the Prayer Book very perfect, having been *twice* very carefully read and corrected by a Presbyter; and they now believe it to be the most correct of any American edition extant. It is printed in single columns, on superfine paper, and embellished with six appropriate engravings, the frontispiece being a representation of *Christ Blessing the Bread*. The binding is in Turkey morocco and calf, plain and extra gilt.

The publishers respectfully invite the attention of the Clergy and Laity of the Protestant Episcopal Church to their new edition of the Common Prayer Book, (date 1841,) and solicit a comparison with any other.

Published and for sale by
H. & S. RAYNOR, 76 Bowery,
and may be had at the principal Bookstores.
April 3. 6t$

THE SUNDAY SCHOOL TEACHER'S COMPANION.

THIS work contains extracts from James, Watson, Bishop Whittingham, Morison, Bishop Doane, Lye, Dr. Abercrombie, Irvin, Raffles, Davis, Dr. Doddridge, Bishop Onderdonk of New York, the London Sunday School Teacher's Magazine, the Family Visiter, and from the Christian Observer

CONTENTS.

I. *On the Offices of a Sunday School Teacher.*—A Teacher of Babes—Of great Antiquity—Of great Sacredness—Of great Utility—Of great Moral Dignity—Of infinite Responsibility—Of Blessed and Glorious Reward—Its Ultimate Object—Subject to the Authority of the Church.

II. *On the Qualifications which every Sunday School Teacher should seek to possess.*—First Requisites—Personal Piety—A Knowledge of Divine Truth—Gravity—An acquaintance with the Proprieties of human conduct, founded on the Distinctions of Society—Decision of Character—Simplicity in Communicating Knowledge—A Heart deeply interested—A patient Temper.

III. *On the proper Discharge of the Duties of the Sunday School Teacher.*—A Sacred Manner—Decorum and Gravity—Humility—Dignity—Becoming Authority—Affection—Unanimity—System—Punctuality—Teach to read correctly—*Religious* Instruction—Religious *Impression and Progress*—Teach with Simplicity—Explanations of Lessons, and Conversational Instruction—Teach with Interest—Attention and Memory—Catechising—Previous Preparation—Discipline—Visiting—Perseverance—Constancy—Fervent and Habitual Prayer.

IV. *On the Duties of Sunday School Teachers to each other.*—Unanimity and reciprocal Affection—Unity of Action—No Backbiting—Kindness and Respect in Address—No Interference with the duties of each other—No Strife for the Pre eminence—An Observance of Proprieties founded on age, sex, and condition in life—Advice and Useful Information—Mutual Prayer.

V. *On the Temptations to which Sunday School Teachers are peculiarly exposed.*—Injury to their own Personal Religion—A Spirit of Pride—A Dogmatical, Authoritative, and Overbearing manner.

VI. *On the Discouragments of Sunday School Teachers*—The Conduct of the Children—The Conduct of the Parents—The Unconcern of the Senior members of the Church.

VII. *Motives to Diligence in the Work.*—The present Interests of Society—The Value of the Soul—The Indefinite Extent of the Blessing—The Shortness of Time—The Uncertainty of the Season—The Honor attending the Employment—The Approving Testimony of the Lord Jesus at the Last Day.

Addenda.—The volume also contains, Short Summary of a Teacher's Duty—the Teacher's Care—Self-examination for teachers—And Direction for Sunday School Teachers' Meetings.

The above work is printed on fine white paper, is bound in the best style of embossed muslin with gilt edges It is thus made a suitable book to be presented by the Rector of a Church, or any Christian friend to every young person on becoming a teacher in a Sunday school. And it will be generally appropriate for all Sunday school teachers, the elder as well as the junior ones; and indeed for all interested in the subject of Christian education.

Orders solicited by
ALEXANDER V. BLAKE.
No. 51 Gold street, corner of Fulton, New York.
April 17, 1841.

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec 12.

BROOKLYN COLLEGIATE INSTITUTE, (LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in DURHAM, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the city, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION
For English and Commercial Studies, per ann. $160
" Classical, French, and Mathematical, 200
No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:
Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb 27.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. HIRAM JELLIFF, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's.
March 27.

WM. PEASE,
PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 Barrow street.

REFERENCES:
Rev. James M Matthews, D. D. — Rev. Samuel Seabury, D.D.
Rev. John M. Macauley, — Henry Hurens, Esq.,
J. D. Keese, Esq., — B. A. Mumford, Esq.
James B. Wilson, Esq., — H. H. Reynolds, Esq.,
— Timothy Clough, Esq.
March 6—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

THE CHURCHMAN,

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